

The Japan Christian Quarterly

Sponsored by The Fellowship of Christian Missionaries

RICHARD A. MERRITT, *Editor*

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THE MISSIONARY CALLING

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Foreword

The new Board of the Quarterly is not anxious lest the readers have misgivings about its editorial intentions. If there are such, let us allay them by stating that we shall continue the good work of our predecessors in trying to keep the journal "up to snuff." We have only admiration for the retiring editor, and those of his Board that retired with him, for their steadfast acquital of a labor of love. We should seek only the same satisfaction with which they were content for their laurels: that the Quarterly come out on time and to the general satisfaction of the reader.

If this editor may assume the privilege of "calling the pitches"--in securing material for the Quarterly--he would choose to have them well mixed. There is room in this journal for all manner of opinion so long as it fits the general requirement of being "missionary thought." Indeed--and this may be the place to make it quite clear--we invite opinion that may differ with that which will appear in these columns.

To continue the policy which has been carried out, more or less successfully, in the past editorial year--namely, to have a theme for each issue to which a good portion of the material included will be related--is surely not to renege on this position.

The literary legacy accompanying his inheritance of the editorship encouraged the editor's predilection for variety. With all due credit to those who labored so that the previous editor would have material to leave behind, a literary legacy is not always an unmixed blessing. In this instance, not only was much of it not germane to the theme decided for the present issue, but where it was germane, it did not represent sufficient variety of viewpoint to promise much excitement to the reader.

The only course open to your editor was to solicit new material that would add variety to put along with what was already on hand. Thus appear the contributions of Cyril Powles and Bishop Yashiro which were solicited to fill out the discussion of the theme, "The Missionary Calling". The precis of a chapter from Reinhold Niebuhr's Christian Realism and Political Problems presents supplemental thought, if not a "countervailing" opinion, to that of Dr. Kagawa. The interview with Masaki Hiroshi is included to balance the point of view of the W.C.T.U. with regard to the proposed legislation to control prostitution. Vern and Doris Rossman's critique of the workcamp movement serves to qualify appreciation that would be aroused by the picture-story alone...There are other contributions to this issue which need and should invite--without editorially pressing the invitation--"countervailing" opinion. We hope the reader will discern which these are and even help us enliven these columns by giving us a chance to make his opinion known.

The editor discovered Masaki Hiroshi when his attention was called to the latter's contribution to a feature column in the Mainichi (daily newspaper) entitled "Dai san no koe" (literally, "the third voice"; freely translated, "another point of view"). Let us repeat, we feel the Quarterly should be open to "another point of view." The reader and the journal alike shall be well served if his should become "Dai san no koe" to reveal the concealed dialectic between his and/or any opinions appearing in the Quarterly. Not only so, but if the dialectic can be revealed and developed in these pages, the Quarterly shall have been instrumental in promoting a position and point of view beyond those previously held; and thus contribute to the advance of "missionary thought."

Editorial

*The editorial presents the "hidden agenda" of one who feels that the tragic pretensions to which we are prone in much of our mission activity need airing. It relates to the material in this issue of the **Quarterly** in sounding a question the editor feels may be raised by several of the contributions.*

Untamed Cynic?

Whether we shall be content with Bobbie Burns simply to "see ourselves as others see us" or desire a more idealized view of our estate, there is always need to examine our lives lest they become not worth living.

The previous editor of the *Quarterly*, in his last editorial, gives a worthy focus for the examination when he puts the question of missionary calling as "What kind of person one is?" before the question, "What sort of personnel do we need?" The focus is maintained in this issue, in "The Missionary and the Christian Calling," where we are reminded that one is first called to be a Christian; and the call to be a missionary is only to a special function of the former.

It remains to ask ourselves if we are at all times sufficiently aware of what is demanded of us in the Christian calling and if we are as serious as we should be in our response? While we may be "justified" in speaking of ourselves as "Christians," we do well to admit that we are far from perfected in our calling. Seriousness, in Kierkegaard's phrase, is "purity of heart"; and this means to "will one thing": to will only the Good, "the privilege of loving God above all else and with the task of expressing this love in every moment of one's life." It may be ill-advised to take the cynic's role and question how serious we are about our Christian calling. (The reader may reject this "projection" of the editor; or advise rather skepticism, thinking of the skeptic as Dr. Brunner suggests we should as one who simply remains "silent" about such tremendous questions.)

Nevertheless, attention may be called to the ways in which self-styled "Christians," not excepting those of us who work in the Japan "mission field," may be tempted to secure themselves against the consequences of encounter with God; or having encountered God, fend the full impact of his Will upon us. Some time ago, a *Quarterly* editorial took note of the thesis of E. L. Allen that "He who makes any statement about God must be prepared to face the challenge: what difference does it make to your life that you speak thus of Him?" Theological statements, he goes on to say, "are valid only as they arise out of some personal meeting with God and preserve a trace of such encounter throughout

their subsequent history." They are made from the standpoint of knowing oneself to be personally *involved* and that they bear consequences for the life of the one who makes them—such as some act of Love-and-duty towards one's neighbor . . . This is another description of what it means to be "serious."

We are restless, we may say, without God, yet be ill content to rest in Him. The offer of Comfort which we encounter in God is not infrequently—and as a rule we are more or less unconscious of this—made to measure up to our specifications for the "comfortable estate" before we will receive it; the Comforter brings discomfort, disturbing our ideas of what shall constitute comfort: success in this or that missionary project, a barrel full of fine sermons, a new church building here, a handful of souls "saved" there . . . It is the dead-end nature of our comfortable estate that should raise serious doubt of its value as a place to come to rest. This nature displays two questionable characteristics: contentment with what we have achieved; "the good work has been accomplished, and there's only to gather in the laurels;" the other characteristic is blindness to the fragmentary quality of all our designs for achievement. The quality that God perhaps desires in any design for achieving his Will is that of being open to improvement and trusting that it will finally be God's providence that brings the design to fulfillment. Whereas we tend to be content with designs whose predominant quality is the "presumption of finality," being closed to improvement and—albeit a different matter—often unimaginatively conformed to the conditions of time and environment in which we work. The serious response to the call to be a Christian is not content with any design for achieving God's will which is not continually open to and undergoing transformation through God's redemptive activity.

May we be allowed to wonder what salutary results would come from an honest admission that we are, *to a great extent*, "frauds." What of *Good* do we represent to the Japanese, involved as we are in the scheme of special commissary arrangements, extravagant housing, many perquisites perhaps not even obtainable (by us) at home; and add to this the outcry against taxes because they threaten to diminish these advantages. Could it be that many Japanese recognize the extent to which we are "frauds" and this prevents our having a greater influence with them, supposing that the ambition to have a "greater influence" is acceptable to God?

To ask for an honest admission that we are to so large an extent "frauds," to confess to our involvement in contradiction and hypocrisy, is not to counsel an immediate and radical change of habit; this is impossible. For the involve-

ment is tragic, that is, it cannot be helped, certainly not all at once. But it can be admitted and thus "make room for" the initiating of redemption which surely takes place when tragedy is taken into one's heart with serious intent of "willing one thing."

Very few of us may be able to carry through an activity on the basis of the motivation of holding the outcome, in some sense, suspect—of recognizing that it will scarcely be an adequate one in the "economy of heaven." But it is the Christian way to hold our works in doubt as to their ultimate importance, except as they are gathered by God into his plan. One of the more profound mistakes to which we are prone in our position is to fail to reckon ourselves among the sinners, to fail to see ourselves implicated in the sin of separation-from-God, and its consequences, the "situation" to whose salvation we are "devoted." Can the blind lead the blind, is a question asked by the sermon which appears in this issue of the *Quarterly*? The answer is implied by the sermoner in presenting Paul's response, 'Shall not those who would teach others first teach themselves?'

Grace Loucks Elliott has, in a rather awkward but telling phrase, spoken of the "archpeak of educability" as being the willingness to admit one's ignorance. A corollary can be drawn from this: that the possibility of being a genuine Christian depends upon our admission of the need to be "reborn in Christ" at all times and in all places . . . When it comes to teaching, we are inclined to start out from an "ideal standpoint" in which we see ourselves—again, more or less unconsciously—as embodying the ideal. Actually, is it not rather the case that what we have to offer is so often nigh hopelessly "confused" with our own unregenerate motivations? We lead rather from a position of weakness; but the confession of weakness may become our greatest strength. Certainly there is little more hazardous, in the mission enterprise in Japan, than the pride of having all the answers. For thus we prepare for ourselves in advance a shelf from which to observe the Japanese scene and protect ourselves from being involved on their level, the existential level, the level to which answers, if they are to have any meaning whatsoever, must be related.

More and more of us perhaps presume to have taken a position alongside of Reinhold Niebuhr in accepting the ethical imperative of Christianity as an "impossible necessary." Of those who take such a position, some have become "fixed" upon the "impossibility" and dissuaded by their own rationalization from taking seriously the challenge of the "necessary"; others "fix upon" the "necessary" and rationalize that there is no "impossibility" which will keep

them from their divine duty—and consequently suppose themselves to have fulfilled it. Few abide the tension that is set up in holding to the correlation of the “impossible” with the “necessary.” The missionary calling, considered as basically a question of how we respond as persons to the encounter with a personal God, would seem to require that we take seriously the “impossible necessary” character of the demand for response—together with accepting the tragic consequences of being involved, in our response, in the discrepancy between what we profess and believe to be *Good* and what we actually accept as expedient. The primary demand of the calling is to become serious; seriousness demands honesty, and honesty is, at root, the attitude of confession. Confession is necessary for the salvation of the soul, not alone of him who confesses but also of those who may be led by his confession to the same honesty of seeking a salvation for which they are by their created nature predisposed to seek.

*In presenting the following as the feature article for this issue, we had in mind the admirable discussion of "Japan's Spiritual Situation" featured in the Summer issue of the **Quarterly**; to which this may relate as a "constructive" follow-up of points therein made. It will be read with mixed reaction; it is a forthright statement of a possible basic orientation of Japan in choosing a politico-economic, as well as spiritual, course to follow.*

Which Direction, Japan?

DAVID E. LINDSTROM

Many students and a considerable number of professors in Japan, I am told, are Marxists or incline toward Marxism. This is to be expected, I suppose, in a country in which the masses of people find it so hard to make a living and in which they are beginning to see more clearly than ever before how pleasant it is to live in ease and comfort. Youth in Japan flock to the movies and there they see life as it is artificially lived in Hollywood, moreover, not as it is actually lived in the United States. They see, too, that a few of their own countrymen have something of the same kind of life, and yet in this Oriental culture and in the rigid economic situation facing Japan they see little chance of having such a life for themselves, short of some kind of revolution. Marxism seems to them—some of them—to be the way out; but it is pure Marxism and not Communism as it has worked out in the Soviet Union or in Red China that they would like to see accomplished by a revolution in the industrial life of Japan.

In their idealistic zeal these students and professors do not see the fallacies in Marxism, nor do they see the basic ethic in modern capitalism. There is a growing interest among students, however, in another man who is little known among capitalists, namely, Max Weber, for it was Weber who gave to the world an analysis of what it is that has made modern capitalism really great. Without what Weber calls the "Protestant ethic," *capitalism is just as much to-be-feared by the masses as the inevitable outgrowth of Marxism*—modern Communism. It is important, in our halls of learning, that we urge the unbiased study of the various social systems, for it has been the work of the social theorists that has profoundly influenced the type of society in which we live today.

It is easy for us to see that out of the many ideas as to how men should live two systems have become prominent in the world today—the capitalistic

and the communistic. One might point to a third, the socialistic. However, socialism as it exists today, lives side-by-side with capitalism. In such countries as Great Britain, Sweden and New Zealand there are measures which look toward the socialistic state, such as socialized medicine and state ownership of public utilities, but in Sweden, at least, socialistic systems have been used as a tool and the capitalistic order is still strong and flourishing. Hence, I would conclude that the two dominant social systems in the world today are modern capitalism and modern communism. It is my firm belief that in modern capitalism Japan will find the way to provide best for the greatest number of people, and this over the long period of time. Marxism, it is my contention, cannot be anything but an ideal; the effort to achieve a Marxist society inevitably leads to modern communism, and this means the absolute subjection of the individual to the state.

It is not enough, however, to state dogmatically one's belief without some evidence of why such a belief can be substantiated. As I look at Marxism it has many things that would attract the youth of Japan to it. Having come out of a terrible war they still live in a semi-feudalistic state, for as you all know, traditional feudalism is still strong in Japan, especially in farming and in industry. Young people in Japan want to see a change in that system; they want to see a society in which there is less emphasis on class distinction and more opportunity and security and a better kind of living for the masses, including the masses of youth in the nation. Those who come to study Marx see in his theory the way out. Marx predicted a classless society. He pointed out that in connection with the exploitation of the masses by the capitalists, the latter acquire increasing industrial, political and social power. The working classes suffer increasing misery for they own nothing except their ability to labor. As capital becomes more and more concentrated in the hands of fewer and fewer people the numbers of the workers increase and, with a constant increase in the population, a surplus of labor is created, laborers are forced to compete in the labor market, and they are crushed by the iron law of wages. The inevitable result is that ultimately the workers revolt, take over industry, and form a classless society.

It is important, when assessing the Marxian theory, to see clearly what actually will happen if there should be a change from a capitalistic society to a Marxian society. In the first place, it would not be a classless society for there would still be bosses, but they would have even greater power over the masses of workers—life and death power. Marx predicted, moreover, that the

communist form, the classless society, would come first in the capitalistic countries, but it came first in the feudalistic countries where modern capitalism had not developed. Finally, the very students who espouse the theory must be aware of the fact that to form a classless society has not meant that in actual fact, or as it has worked out, but rather it has meant the liquidation of the very classes from which these students have come. Rather than to give freedom to the individual, as Marx predicted it would, it has given only slavery—a ruthless authoritarian society in which individual initiative and dignity are forever submerged in a leader-dominated social system. The end of Marxism is, inevitably, modern communism.

What is it, then, in modern capitalism, that would free man from the danger of exploitation as envisaged by Marx? Max Weber would answer that it is the *Protestant ethic*. Of course it is more than that, but the greatness of modern capitalism, I believe, lies in this Protestant ethic; Weber defines modern capitalism as a rationally organized and managed economic enterprise based on exact scientific principles: private property; the production for market; the production for masses and through masses; the production for money; and the maximum of enthusiasm, ethos, and efficiency in work which requires the complete devotion of a man to his calling, vocation or business. *It is this devotion to a calling that has made modern capitalism great.* Tempered by the concern for the welfare of one's fellow man, which has permitted widespread unionization of labor and fair labor laws, as well as an increasing amount of profit-sharing with the workers, this system has made the greatest advance in the efficient production of goods that has occurred in the history of man.

The spirit of modern capitalism, according to Weber, was that of Protestantism, of its rules of conduct and practical ethics. Weber went to great pains to prove that this new religion set forth a rationalization of human life on a large scale; it gave an ethical value to a worldly vocation and calling; it consecrated labor, and began to regard an orderly, honest and enthusiastic performance of man's vocational work as his second duty; and through its preaching that the salvation of man consisted primarily in orderly and rational living it turned man from asceticism. It inspired honest money-making as a sinless activity; it was opposed to traditionalism. Luther, Calvin and Wesley, each in his own way, contributed. They made it clear to the masses of people that one need not isolate himself in a monastery or desert, and meditate there, to lead a normal and rational type of life. Man can be an instrument of God's will by turning to pursuits where he could labor, soberly and rationally, in a calling

acceptable to God. Independent, solid, honest business was a particularly suitable field. Money making for its own sake or as a means of self-indulgence was, on the other hand, one of the cardinal sins. Work in economic callings in order to increase earnings and create savings could be said to be in the spirit of working according to God's will. This meant that one would not spend lavishly upon himself, but would reinvest the money he earned in improving his business. Doing a good job at whatever calling was a positive command of God.

One can see, in the analysis of this spirit of modern capitalism, that the profit motive is not enough. It was this spirit, motivating the business men of America, I believe, that had much to do with the great productive industrial system that has developed there. The ideal is to produce for the masses, to produce as efficiently as possible, to make the kinds of changes that will lead to even greater production, and to produce so that the products will be "worth the price" in the minds of the consumer. It has been attuned to "consumer demand" as has no other industry in the world today. It has meant that the masses of people in the United States have the enjoyment of more consumer goods than almost any other people in the world, except possibly Sweden, and here, too, the spirit of modern capitalism is the basic motivating factor.

What can this mean for Japan? One who lives here for any time at all can easily see that this country, faced with the problem of having to feed and house so many on so little, has few alternatives; but one alternative is that the nation must turn to industry as never before in history and it must make that industry as efficient as is humanly possible. What is it that will lead the masses of workers in Japan to become efficient? Is it not something of the same spirit that lies at the root of modern capitalism? Will not a people be stimulated to work more efficiently, constantly seek new and better ways of doing and making things, of endeavoring to create goods so that their fellow men may have more, if they think that it is God's will that they should do so? The Japanese people are deeply religious, I am told. To see them travel in such great masses to the temples and shrines of the nation would seem to indicate that this is true. But who is now giving a modern interpretation of their religion for these people? May it not be, after all, that they are seeking the help of God, the one God of the universe, and that they could come to see that it is His will that one should be honest, work efficiently, seek new ways of creating wealth and investing that which they have saved in more efficient business? Is this not the better alternative for Japan than the authoritarianism of communism which denies the ability of man to think for himself? It is my

sincere belief that the greatest potential wealth which a country has is the creative ability of the people, and that it is to the best interest of that nation and every nation to give its people the kind of freedom that will permit them to be as creative as God would have them be. Man's creative powers are a gift of God: man will find freedom from want by using to the fullest those God-given creative powers. Modern capitalism, as interpreted by Weber, provides for the fullest possible use of man's creative powers.

Exaggerated self-esteem may not be an "occupational failing" of the missionary, in general, but he is often embarrassed by having others put him "on a pedestal". The more serious consequences—indeed, the great danger we are in—of being thought of more highly than we should are arrestingly described in this article.

The Missionary and the Christian Calling

E. LUTHER COPELAND

Frequently one hears the assertion: "The missionary calling is the highest calling there is." While in the States on furlough about two years ago, I spoke at the Sunday morning worship service of a small town church which I had known from childhood. The pastor, in his introduction of the missionary speaker, turned to me and said, "Luther, I envy you your calling. It is a higher calling than mine. It is the highest calling there is."

What foundation is there for this claim? *It seems altogether likely that this conception of the missionary vocation has resulted not from a serious study of the nature of this calling but from the rise and promotion of the modern missionary movement.* That is, in order to encourage support for this great enterprise, no doubt the magnifying of the missionary calling came as a natural and seemingly necessary development. Especially in the beginning and early history of modern Protestant missions, not only were missions unpopular, but those who dared to go as foreign missionaries had to make heroic sacrifices and face danger and hardship in a measure not common to-day. The necessity of arousing missionary interest and support, plus the obvious fact of missionary heroism and hardship, made the elevation of the missionary calling almost inevitable.

Nonetheless, *in our day we need to make a sober evaluation of the missionary calling in its relation to the Christian vocation.* After all, what is the highest calling? I know of nothing in the New Testament to suggest that it is the call to become a missionary. Nor is it the call to be a pastor (or "bishop"), though anyone who aspires to that office, "desires a noble task" (I Timothy 3:1). Obviously, though the work of a pastor requires certain personal gifts, the primary requirement is that he be a worthy example of a life lived by Christian standards. (I Timothy 3:1-7; Titus 1:5-9). It may be safely inferred that the same is true of the missionary calling.

The Highest Calling

The highest calling known to the New Testament is the Christian calling. This is characteristically a "heavenly calling," an "upward calling," and a call "to be saints." The exhortation to "lead a life worthy of the calling to which you have been called" was not addressed to a group of missionaries or pastors but to a Christian church. (Ephesians 4:1). And the ideals which the Apostle set before these Christians, of growing up into Christ, putting on the new nature, manifesting love, etc., are *Christian* ideals, than which there are no higher. Moreover, the callings which he lists—apostles (missionaries?), prophets, evangelists, pastors and teachers—are not callings above the Christian calling but sub-divisions under it; they are gifts of Christ "for the equipment of the saints, for the work of ministry, for building up the body of Christ . . ." (vss. 11–12). *The missionary calling, then, is not on a higher level than the Christian vocation which is basic and primary, but it is a specialized calling within the circle of this one essential calling which determines one's status before God.* Most of us who are missionaries will insist upon the necessity of an emphasis upon a distinct call to missionary service, but this should be done without detracting from the sublime glory of the call to be a Christian.

The inordinate exaltation of the missionary calling, though it may have developed naturally or even inevitably, has some serious and deplorable results. It tends to create within our churches a double standard of the Christian life and especially a dual level of Christian dedication. That is, the missionary is recognized as being more dedicated than the "ordinary" Christian, and his calling is thought to *require* a higher level of consecration than the Christian vocation, as such, or even than a call to a Christian ministry in one's homeland. This is an unfortunate and *unchristian* consequence, in some measure comparable to the double standard of Christian life resulting from the rise of monasticism in early Christianity. Indeed, I have heard the Protestant missionary movement referred to as "Protestant monasticism."

The concomitant of this result is that *as a special calling is exalted to a special level, the Christian calling itself is correspondingly depreciated.* If the ideal Christian life of heroism and sacrifice is only for the missionary, then the life expected of the run-of-the-mill Christian is something less. And he may be dedicated to something less than Christ and the Gospel, or less than dedicated. Such is not the Christianity of our Lord, who called to Him the multitude with His disciples and said to them *all*, "If any man would come after me, let him

deny himself and take up his cross daily and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it." (Luke 9:23-24; cf. Mark 8:34-35). The Gospel is distorted unless the full requirements of Christian discipleship are held up before the eyes of all.

It is altogether likely, also, that the over-exaltation of the missionary and his task adversely affects the promotion of missions itself. I think this is especially true in regard to the procuring of volunteers for missionary service. Unless our churches provide an atmosphere of full devotion to Christ and His Kingdom, it will be most difficult for young people to recognize a personal call of God to missionary work. This call may be viewed as something out of their reach. On the other hand, if there is such an environment of complete commitment to Christ—or at least the recognition that such is required of all—the missionary vocation should be more naturally entered for what it is, namely, a special ministry of the church, all of whose members are to belong to Christ and live solely for Him.

Last year while I was in the States, a young ministerial student declared to me that he believed that missionaries, because they gave up so much, should be given a salary of \$10,000 per year. I tried to explain that as it now is our standard of living and that of the people with whom we work are in too great disparity and that such an increase in our stipends would in several ways multiply our problems. But I doubt if I dispelled his basic illusion, namely, that missionaries are a class apart from ordinary Christians and that their extra sacrifices should be compensated with material rewards. I suspect that this young man's viewpoint was not exceptional; and *so long as one can relegate the missionary to a pedestal, it is all too easy to make one's obeisance and then continue on a sub-Christian level of dedication.*

This young man's statement illustrates the combination of a false conception of the missionary call with the materialistic spirit so prevalent in the world today. This makes for a situation dangerous to the future of financial support of missions as well as of the procurement of missionary personnel. In American churches, there is the subtle permeation of materialistic ideals which view Christian success too much in terms of externals and tangibles—buildings, numbers of converts, size of churches and salaries, etc.—and which believe consciously or unconsciously that Christian devotion should be compensated by material rewards. Those who subscribe to such ideals can be expected to support missions only so long as they produce visible results and thus manifest success. In the context of this materialistic thinking, if economic depression should come,

world missions would be the first casualty. This is because missions are far removed from immediate view and because they are supported not by general dedication on the part of the church members but by the "over-and-above" giving on the part of the many and dedicated giving on the part of the few.

It is apparent that this false conception of the missionary and his work often submits the missionary to unwholesome pressures. He is tempted to exaggerate his reports of "results" because results are expected in order to maintain support. He is also tempted to over-color his stories of missionary life, and to make himself the hero of these, partly because this is the easiest way to insure a hearing from the folks back home. He is often the object of a kind of adulation which borders on idol worship and is injurious both to the worshiper and the idol. *If he himself harbors the illusion that his level of dedication is unusual for a Christian, he will be a victim of spiritual pride which will impair his character, alienate him from his fellows, and immeasurably vitiate the effectiveness of his work.*

The Missionary's Attitude is Important

We who are missionaries can do a great deal to dispel false notions about the missionary calling and to set it in its proper relation to the Christian vocation. We can speak a word in season on this matter. When subjected to over-adulation and praise, rather than responding with a smile of satisfaction we might try rending our garments (figuratively, of course) as did Paul and Barnabas at Lystra when they were believed to be gods. Even if we cannot easily descend from the pedestal upon which people place us, we can at least be uncomfortable perched upon it. Our own attitudes are of prime importance. We must remember that our first responsibility is to be *Christians* with all that the name implies. And perhaps with all the difficulties of missionary life, *it is easier to be a "successful" missionary than to be a Christian.* To keep ourselves reminded constantly of the glory and responsibility of our Christian calling will serve to keep us identified in love and common dedication both with those Christians whom we represent and those by whose side we serve.

In the light of the recent trend in ecumenical councils to give more serious thought to the "status and responsibility" of the laity in the Church, and particularly because of concern about the status of the laity in the Church in Japan, the discussion which follows makes a provocative contribution. Agree or disagree, one is compelled to heed the points argued in this article.

The Layman at Work

A. LUNDEBY

"The Layman at Work" is our topic. What do we mean when speaking of a "layman"? In ordinary language it has the meaning of a "non-professional" or "non-specialist", but in religious language, especially in the language of the Christian Church, it has a more specific meaning, serving to distinguish one group of Christians from another. In the words of the dictionary, "a layman is one of the people as distinguished from a clergyman".

I

Having this definition in mind we want, first, to clarify *the position of the layman in the gospel dispensation*.

The great events on the day of Pentecost introduced something entirely new in the history of the kingdom of God. On that day the church of Christ was born. On that day was fulfilled the promise of which Joel had prophesied hundreds of years in advance: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:17,18).*

Note that it is said sons and daughters, young and old, male and female servants, meaning that *all are included as recipients of the gift of God: His Holy Spirit*. The immediate result of this was that they should *prophesy*. Peter, who quotes the Joel passage in his Pentecostal sermon, adds a second time "they shall prophesy", emphasizing that as the most important result of the gift of the Spirit. This, in its broader sense, can only mean the proclaiming of the will of God and corresponds to our modern preaching of the gospel.

* All quotations are from the King James Version of the Bible.

The principle is here placed before us that without any difference or exception whatsoever, all the children of God have the *right* and *duty* to prophesy—to preach the Gospel. It is a result of the gift of the Holy Spirit.

In the Old Testament this was a duty only of a few selected men, just the priest-office. The New Testament has done away with this principle, giving the same right and duty to all believers, when they become baptized with the Holy Spirit. It is a gift of grace.

The Scripture foundation for this fact is found in I Peter 2:5,9;4:10—"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." "As every man has received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

It is Peter who especially stresses this principle of the spiritual, or general, priesthood: Peter, to whom Jesus said: "Thou art Peter, and upon this rock I will build my church." He did not interpret the words of Jesus as giving to him any special authority or power which did not belong to all the members of the church.

Christians all belong to the holy and royal priesthood, the head of which is Jesus Christ. This was a promise already given to the people of Israel when God said, "Ye shall be unto me a kingdom of priests" (Ex. 19:6), but it was not fully realized until the time of the new covenant. Then Christ, in His own body, fulfilled the duty which for a time was given to the Old Testament priests, and opened the "new and living way" for *all* into the Holy of Holies. Now every man has the right to "come boldly unto the throne of grace" *without* any human mediator. Christ is the only High Priest and mediator (see Heb. 10:20 and 4:14-16).

These gifts, therefore, are not conditioned by education nor ordination or any installation by man. They are not given by men, but they are rights and duties given by our Lord Jesus Christ according to the various gifts of the Spirit.

Consequently, these are gifts to the ordinary Christian men and women, those whom we have preferred to name "laymen." The word "layman" is not found in the New Testament, as there does not exist any distinction of that kind. Discrimination between lay and learned or laymen and clergyman is something that developed in the institutional church of history.

II

When we look into the *practice in the church*, we find that from the beginning there was no institution. We learn that the first Christians "were of one heart and soul", and they "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 4:32; 2:42).

How this fellowship was practiced we learn from the congregation in Corinth. "How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying" (I Cor. 14:26). There was freedom for the spiritual gifts in the Christian fellowship (I Cor. 12:1-11). To one was given that special gift, to another this gift, all wrought by the same Spirit. And the church prospered and expanded.

But it was not a long time before this church as a *living organism*, with the free use of the gifts of the Spirit, was killed through the church-institution with its special officers to take care of everything. There was not room for the gifts of the Spirit, they were not even asked for, nor wanted. The command over the gospel was given to the "officers" of the church, a development that reached its climax in the Roman Catholic Church with the doctrine *extra ecclesiam nulla salus*. Only through the priest, by the grace of the Pope, may any one be saved.

The Reformation did away with this unchristian and unevangelical teaching, and brought back the New Testament view of what the church is, namely, the communion of saints, or the fellowship of believers in Christ. In the words of Luther—*eine Gemeinde der Heiligen*. In this communion of fellowship the various rights and duties rest with all the members, who have the equal right to preach and to perform the service of Baptism and the Holy Communion. To be called a priest, bishop, even Pope, Luther says, is insignificant compared to the right to be called a servant of the word of God, whose task it is to proclaim the living and eternal word which is able to do all things.

The intention of the Reformation, however, was not put into practice as it ought to have been. As far as the Lutheran Church is concerned, the period of Orthodoxy quenched the opportunity for the layman to work freely for the Gospel. Not until the time of Pietism was life again brought into this fundamental evangelical practice, and it was only through many sufferings that the right of the common man in the church—the layman—was established. In my country (Norway), the man who introduced the new period, H. N. Hauge¹, had

to suffer in prison more than 10 years. His crime was that he had preached the gospel without being an ordained pastor. He was an ordinary man, a farmer. That was 150 years ago. Now the right of the layman has been established and recognized in our Church.

It would be hard to calculate the blessings that are brought into the church life in Norway through the work of laymen. It has also been and still is the laymen who are responsible for the greatest part of the work done in foreign mission fields.

III

The place of the layman in the church is and must be closely related to our definition of the church in general. It is, therefore, only natural that thinking about the laity has been renewed together with the rethinking of what the church is and how the church may best fulfill its mission in the world. The statement has been made that the church, as it is, has been the result of a misunderstanding (Brunner).

Right from the birth of the Christian Church, its true character has repeatedly reasserted itself. At times its life has been choked by the ungodly exercise of the authority of ministerial orders, but has appeared again, even stronger than before.

The kingdom of God is a kingdom governed by the spiritual gifts distributed variously to all the citizens. Today this law of God is recognized among church leaders to a degree not known before.

Now the question of laymen is taken into consideration, and discussed in various international conferences. At the *International Missionary conference in Willingen* in 1952, a strong and clear statement was made that the future of the Christian Church depends upon the degree to which it can realize its peculiarity as a community of men saved by faith in Jesus Christ. A message from the *International Mission Council* at the same time stressed the fact that every group of Christians are the ambassadors of God to the people among whom they live. And every group of Christians are also responsible for propagating the kingdom of God to the end of the world. In 1951 the same idea was stressed at a *Continental Mission Conference in Freudenstadt*.

In a report to the *Lutheran World Federation Assembly in Hanover*, in 1952, we read about lay responsibility: "In the doctrine of the priesthood of all believers we proclaim our belief that all Christians, laymen and pastors, have the right and duty to witness to their faith by word and deed and to minister

in love to all men. The task of evangelism is so great that it can only be accomplished by the participation of all believers both ordained and lay. Therefore Christ lays upon all believers the responsibility for proclaiming the gospel. To equip them for the varied demands of this inclusive service, the Lord of the church bestows upon Christians the necessary spiritual gifts. Upon laymen and clergymen alike rests the responsibility to bring the gospel to our world."

In December of 1952 there was an *East Asia Study Conference at Lucknow, India* which was sponsored by the Study Department of the World Council of Churches. In the report from this conference it is said that "it is not sufficiently realized that evangelism is a function of the whole *Laos*, the whole people of God. The major problem of the church in fulfilling its mission is the problem of Christians getting alongside their fellow men in order to communicate the gospel to them." To achieve this the following method was considered among others, namely, "that laymen should be so trained that they can be effective evangelists in their normal life."

I have made these references to show that a Christian New Testament principle, which has been kept in chains too often and too long in the church, now has been internationally recognized and even pointed out to be one of the main principles of the church.

* * * *

This new trend has also made its entrance into *Japan*, but a little too slowly, I believe. I am prepared to give but few comments on the situation in this country.

Generally speaking, the impression one gets of the church in Japan is that it is a pastor-centred church, where the characteristic of true fellowship is lacking. In the Summer issue (1953) of the *Japan Christian Quarterly* Mr. Shorrock points out that "the main drives of industrial youth seem to be for fellowship; a craving for warmth and quietness." But is this typical only of the industrial youth? Is not that the main drive in every man? Is not that the drive which ought to be satisfied in the church that proclaims the gospel of Him who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest"?

Where should real fellowship be found if not in the church which is a fellowship of Christian brotherhood based on the brotherhood between Christ and His followers!

If we are to win this nation for Christ, this fact must be realized and action taken accordingly. May I quote a passage from the same issue of the *Quarterly*,

written by Mr. Stanley Jones: "The church of Japan is a pastor's church, organized around the pastor; nothing can happen without him, therefore he creates weak laymen, women and young people around him because he takes the responsibility for everything instead of putting it on his lay people. He is not the coach of a team—he is the whole team and the rest are water boys, or 'tea boys' as my translator put it! That pattern is not capable of winning a nation to Christ. The whole church must be mobilized as an evangelistic agency, everybody witnessing. If the nation is to be won, that pattern must be broken and scrapped and an essentially lay Christianity produced, the pastor stimulating, guiding and spiritualizing a lay movement."

This principle of utilizing the laity does not mean that laymen shall be only treasurers of the church, taking care of the finances. Laymen shall be together with the pastor in the centre of the life and activities of the church. Every church member must be made active in this gigantic task of evangelizing the millions of Japan. And the church should be the *spiritual home* for all the Christians, not a hotel nor an office for clearing spiritual matters.

What do you think would happen if the quarter of a million Protestant Christians in this country were made free to work and witness for the Lord, encouraged and trained by the pastors and missionaries? The effect would surely be amazing!

* * *

Laymen at work means freedom for laymen in the *regular services* of the church. There must be sufficient space of time in the regular service for the spontaneous testimony or prayer by the Christian members. And why not let a layman take the place of the pastor in the pulpit some time? He may have something to say that the pastor would never think of saying.

It means *evangelists* put on fire, going from place to place preaching the gospel.

It means Christian men and women, by words and deeds, witnessing for Christ in their *daily life*, in the home, in the office, at the school, in the factory, on the farm, in the boat. Wherever a Christian is living, there is to be expected a witness for Christ!

To this service the pastors and missionaries must encourage the Christian layman. Instead of opposing this principle they should by instruction and example lead the layman into this important service.

Let me briefly direct your attention toward one pressing problem of the church in Japan today, that of evangelizing the rural districts. How is it pos-

sible to reach the farmers in this country without utilizing the gifts and resources of the laity? As only a factory man can fully understand the problems and life in a factory, and apply the gospel to that special situation, only a farmer can know the various intricate ways of life and thinking of a Japanese farmer; and therefore, he is the only one who can properly present the message of our Lord to inhabitants of the vast untouched rural districts.

In an article in the last issue of the *Japan Christian Yearbook* (1953) Mr. E. F. Carey aptly writes that "the preaching about the latest trends in European and American theology is hardly likely to prove an effective evangelistic tool with the farmers and fisherfolk." And he adds, "In the development of rural strategy increasing use can be made of consecrated laymen. The time has long passed when the clergy could justifiably retain all responsibility in their own hands. The task is too big for the clergy to do alone; and furthermore, the laity can penetrate effectively into areas that would be closed to ministers. There is some indication that such a development is already taking place."

There are registered more than 3,500 Protestant pastors and missionaries in Japan. One important duty and business for these ladies and gentlemen for the time being, and in the future, will be to put the layman to work.

Of equal importance with the problem of the laity discovering their rightful place and function in the Church is that of achieving a form of organization for the "younger churches" which will enhance the possibility of The Holy Spirit leading them to new vigor, stature and more effective witness in their world. Missionary responsibility in "showing the way" is suggested in this "meditation".

Meditation On The Missionary Calling

CYRIL POWLES

Lesson—Acts 20:17-38

As with so many of the incidents in Acts, we are reminded of a parallel incident in the Gospels—the farewell discourse of our Lord to the Twelve. Instead of the Twelve we now have the presbyters of the Ephesian Church upon whom that church, still so young, will depend for its leadership.

Who then were these presbyters? They were the chosen leaders of the Christian community in Ephesus, just as all over the ancient world elders had been the leaders of the secular community. But to the duties of this council the Christian Church had added a new facet. For their title of *episcopoi*, which we now call "bishop", carries with it the duty of being shepherds to Christ's sheep (John 21:6, 7). This is a duty they have received direct from Christ's Apostles, who in turn received it from their Lord.

Here let us note the miraculously short period of time it took to accomplish the birth of such a full-fledged unit of the Catholic Church. Rackham (*Acts*, p. lxi) says, "At Ephesus (St. Paul's) work, *which resulted in the spreading of the word all over Asia*, did not exceed three years." And yet, this is only in the even more miraculous tradition of our Lord Himself, who worked with the Twelve for a shorter period still, and then based on these 'uneducated men with no advantages' the entire structure of the Christian Church!

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As missionaries we are called especially to examine our working assumptions constantly against the background (a) of the primitive record in the New Testament, and (b) of the actual situation as it exists in our own particular field of work.

We have just been thinking of the miraculous and spontaneous expansion of the Church all over Asia Minor which was touched off by three short years

of work at Ephesus by St. Paul, the great missionary apostle.

Here in Japan we are preparing to celebrate the first century of our work. In such a situation every meeting of missionaries becomes an opportunity for evaluation and self-criticism. God has called us to work in a country richly blessed with a profound cultural tradition. What treasures would such a nation have to bring to their King, once they were purged through the blood of the Lamb from the sin which so grievously has stained them! For 80 years prior to the Second World War, missionaries had laboured slowly to build up the Church in this land. Then they had to leave. What was the result? Often the Holy Spirit chooses such times for special activity, as He did in Madagascar in the nineteenth century, or as He seems to be doing in North China today.

Here in Japan the entire government of the Church passed over into Japanese hands. Now we have returned to a situation that is healthier and more natural than we have ever before enjoyed. And yet, there are certain pressures at work, a kind of longing on the part of the local church to "return to the womb" of the kind of security which it enjoyed in the prewar period. Let us glance at one or two of these forces.

(1) *Lack of spontaneous growth.* An examination of the overall figures for the NSKK* fails to reveal any spectacular growth, either during the war years or after. They show rather the tremendous toll which the war took of our Church population. And something else as well, and that is that there has been little of that drive towards a spontaneous growth which characterized the Church in the Acts.

(2) *Clericalism.* The Japanese Church is a priest-ridden Church, whose laity feel little responsibility to act as evangelists, or even to show by an uncompromising stand in everyday affairs the opposition of a Christian to a fallen society. On the other hand one constantly hears the complaint that only mediocre types are offering for the ministry.

(3) *Economic and Cultural Dependence.* Where the ratio of church members to paid workers is such an unbalanced one, it is a choice between subsidization of stipends from abroad or secular "side-work", and opinion seems heavily in favour of the former course. But where is this to end?

This economic dependence is matched by a cultural dependence on the West which has been one of the most stultifying influences in the whole of the history of Eastern missions. Qualification for Ordination is made dependent on a

* N.S.K.K.—Nippon Seikokai, Episcopal Church of Japan.

western-style theological education, whose main prerequisite seems to be a knowledge of the English language. Because theology comes from an intimate relation between doctrine and experience, and because the theology which our men now learn is so far out of touch with their own experience, we have a Church which is theologically sterile. Where is the John, the Polycarp or Irenaeus, all of whom had made their appearance in Asia Minor within the first century after St. Paul's coming?

Three reasons why this is so. (1) One cannot avoid feeling that the process of self support—so spectacularly different in St. Paul's case and ours—has been retarded by the insistence of the early missionaries on saddling these new Churches with the type of organization to which they had been accustomed in their own lands; one which had arisen from a settled "Christian" culture, and could not have been much worse adapted to the far different needs of a minority Church in a pagan society. Lack of spontaneity in evangelism, hyper-clericalism, and dependence all clearly stem from the worst features of such a system.

And because the connection between the sacramental nature of the Church and its organization had not been clearly thought out, any rebellion on the part of local Christians against this foreign type of organization became the kind of rebellion against orthodoxy which we perceive in the *Mukyokai** movement, which, as Dr. Brunner remarked, possesses many of the characteristics of the Early Church, though patently heretical in its ecclesiology.

(2) The type of organization which we perceive in the passage about which we are thinking is a local and simple, but nonetheless sacramental and thoroughly catholic, one. Its great merit was that it built on foundations which were already solidly laid in local custom, although at the same time redeeming them in characteristically Christian fashion. Such a Church has thrown up its own leadership, not had it imposed on it. There is none of the "professional clericalism" of the Middle Ages, and the clergy are free to accept secular employment or not as need arises, and without feelings of guilt. Such a flexible type of ministry preserves the sacramental and catholic nature of the Church while, at the same time, allowing it to develop the organization it needs to meet each changing social situation as it arises.

Which brings us to the thorny question of training: Must we make a training in European theology the sole prerequisite for ordination? Were the Ephesian presbyters, we may wonder, all accomplished rabbinic scholars? Are

* *Mukyokai*—recognizing no organized church.

we not putting the cart before the horse, and should we not be willing to risk a certain deterioration in the intellectual attainments of the Japanese clergy as the price that must be paid (as it was in medieval Europe) if the faith is to become firmly rooted in the soil of Asia?

(3) Finally, I cannot close without a thought concerning the place of the missionary in such a scheme. The difference between the work of the modern missionary and that of St. Paul may be summed up in one word—dependence. For the modern convert has been dependent on the missionary administratively, economically, and culturally, as well as spiritually. But what about St. Paul?

We have seen how he endorsed the local administration from the first, placing upon it the fullest responsibility for the care of its own particular flock, and at the same time tying it in through the sacrament of Holy Orders with the Church Universal. In vv. 33-35 he lays down his philosophy of economic independence—and everywhere he seems to have been careful not to become entangled in local finances. Culturally, he fought with his own co-religionists against the imposition of an alien culture (symbolized by the Law) on the new converts, even though, be it noted, it was the culture of Our Lord Himself! This does not mean that he did not assume authority in the field to which he was called—the transmission of the Gospel—but this was always the persuasive authority of the teacher and representative of the Lord, never the coercive authority of the holder of the purse-strings.

What then is our duty for today? I cannot honestly say that I know at this stage. All I can say is that there is still the most pressing need for a radical reassessment of our present situation before it is too late, and that it lies in the direction of making oneself as speedily unnecessary as possible in any local situation, and, if possible, of never getting maneuvered into the position of being an administrator or pastor, for these are jobs for the local church. It is *their* church in *their* culture. We are nothing but the instruments which God has chosen to carry the seed from one place to another. If we try to do the nurturing we shall never have anything but an artificial hot-house plant. Let us hope and pray that somewhere we may find the road along which the Holy Spirit has been longing to lead us, but which through mortal frailty we have been unable to see.

Pentecost, 1955.

That we as missionaries do not always understand the situations in which we are placed as they are understood by the native leaders of the Church in Japan, is a fact few would gainsay. In this article are indicated both an infinite sympathy with the missionary and some needful correctives of his viewpoint and conduct in these situations.

The Church's Demand on the Missionary

BISHOP MICHAEL H. YASHIRO

In an address at Wycliffe College in Toronto, which made a wonderful impression on the students at the College, Canon Warren of The Church Missionary Society offered answers to three questions, which I should like to share with you at this time.

1. Do the younger Churches want missionaries, or not?

According to his studies, 80% of the young missionaries sent to the Younger Churches will not return to the mission field after the first term.

This is partly the fault of the individual missionary, but also the responsibility of the sending organizations because young missionaries go to the mission field with a vision and all kinds of new ideas, then find they have little choice as to where or how they can work. Or they find that there are many people who do not like the capitalism of the Western World, and it is therefore difficult for them to carry on their work among people who are suspicious and resentful towards the capitalism of the West.

What is required to meet this situation are: a) an open mind and patient humility; b) at least two years for language study so that the new missionary will not be in danger of misunderstanding when dealing with people in his mission field; c) missionary headquarters should be very careful in looking after new missionaries in a foreign country.

2. The second question to which Dr. Warren gave an answer is this:

Is it possible for a Mission to make a perpetual plan for work in a foreign land?

Dr. Warren's answer to this question is that it is impossible to make such a plan. In such times as these when no one understands the quick tempo of change in the political worlds of foreign lands, it is both impossible and dangerous to attempt to make such strategy. Consequently, the main purpose for the Mother Churches, according to Dr. Warren, is to help the Younger Church to

become indigenous and autonomous as soon as possible.

3. The third question Dr. Warren answered is this: How can we help the Younger Churches?

Dr. Warren's answer to this question is that, first of all, we have to help the theological education in the Younger Churches: send more missionaries for the theological colleges; provide books for students and clergy, and funds for the support of the seminaries. Secondly, we ought to help the Younger Churches financially, to enable them to participate in the Ecumenical Movement. Since the war, we have had many Ecumenical gatherings, and it has meant a great deal for the Younger Churches to attend these meetings.

Dr. Warren's statement on this familiar subject of Mission Theology is not new. During wartime God provided the opportunity for reflection on past work and for thinking of missionary strategy for the future, so practically all missionary societies and foreign departments of the Churches share the opinion of Dr. Warren.

Now, I should like to answer these three questions from the Nippon Seikokai point of view. I should like to comment on the second question first.

After the war ended, four representatives from the Mother Churches visited us in order to speed the work of reconciliation as well as rehabilitation. At that time, the Japanese bishops were quite ready to return to the pre-war missionary period when we were controlled and guided by the missionary bishops. The four representatives urgently advised us to keep the status of an autonomous Church, and they promised to help us in our rehabilitation work. Since then, missionaries have been under the diocesan bishops. This is in accord with Dr. Warren's thinking.

It is a problem, however, to *create* an indigenous Church. The phrase "indigenous Church" has come to seem like a Utopian dream. Since 1910, the time of the Edinburgh Conference, in any Ecumenical gathering, the words "indigenous Church" have been used very often, but not much effort has been made to fulfill this vision of a truly indigenous Church.

In forming the indigenous Church, it is of the utmost importance to observe the fundamental principle of Church life: the unit of Church life is in the diocese.

Frankly speaking, it is a mistake for missionaries to help a *particular* clergyman or theological student in the diocese, directly. If you really want to help a certain person in the diocese, you should give that help *through the diocesan organization*. Very often direct help will spoil the person; he will be

very individualistic, and tend to have a feeling of independence of his diocese. If the diocesan bishop happens to be a weak person, he will find it difficult to deal with such a person to the best advantage of the Church as a whole.

One has to remember that here one single church is greater and stronger than the Kyomu in of the Seikokai, or than the diocesan headquarters. In the Seikokai if we really want to create an indigenous Church, missionaries ought to encourage all efforts to make the *diocese* stronger spiritually, as well as materially.

One of the shortcomings of missionary activity, facing such a difficult time in the mission field, is to take the easier job, instead of the harder, yet glorious one. I remember very well that when talking about mission matters with General MacArthur's headquarters, they advised us to welcome only those missionaries who would teach in the mission schools, and to avoid having general missionaries come for ordinary parochial work. For some years we were faithful in following this advice, but while the legal concept of religious freedom is merely to satisfy one's own faith and not interfere with the other person's privilege to do the same, the Christian concept is that *we must interfere* and try to bring the good news of the Gospel to his attention. So those missionaries naturally left the schools and went into parochial work in order *to interfere* in this way with the Japanese people in general.

Yet, even at that stage, the missionary societies wanted their missionaries to work under Japanese clergy. But in various parishes there have been urgent requests from congregations to have the missionary priest as their rector. Accordingly, I have appointed some of you priest-in-charge of certain churches, and I have been amazed at the way this responsibility has been so effectively carried. I think it has been the strongest Christian witness at this time that missionaries are able to be the priests-in-charge of Japanese congregations when we are trying to form the truly indigenous Church. We do not know what political changes may occur, yet it is not our task to be affected by changes in the political world.

Dr. Warren emphasizes the importance of theological education. He thinks it is a major task for you missionaries to undertake. It is true that theological education in any land is of the greatest importance.

Concerning this question, I should like to express the same opinion which I stated regarding the second question. We want missionaries, but not only for special work. Although we realize the difference between the missionary and the native clergy, as well as the disadvantage of the missionary in preaching the

Gospel in a foreign language, yet we know that missionaries also have a great advantage just because they are missionaries and therefore free from restrictions and considerations that hamper a Japanese. There are certain areas in Church life in which our people soon learn to place more dependence on the missionary.

I am quite ready and willing to welcome any type of missionary to this country, and he may be certain that there will be many opportunities for him to use all his powers and talents. One thing is required and that is that each one do his work in complete sincerity, seeking first and always the glory of God and trying to sacrifice himself for the people.

People talk too much of the differences between races—languages, habits, and character. I am sure, from studying psychology, assimilation always comes before differentiation. To be too much aware of the difference of peoples will make us self-conscious and spiritually unhappy, and even tend to cause us to criticize. It is a wonderful Christian witness that in spite of the difference in character and race, we are able to achieve perfect unity and fellowship among us.

Now, I should like to advise you about a few things apart from Dr. Warren's speech. First of all, we, missionaries and Japanese clergy alike, ought to know that fellowship matters most in the mission field, especially the fellowship between the diocesan bishop and the missionaries. In my experience, even when dealing with Japanese clergy, it is of primary importance to have a meal together; to talk together in the evening, even perhaps until midnight. That is why I often travel to visit my clergy even when no confirmations are scheduled.

When I failed to visit a certain parish, one year, the rector became depressed and lost spiritual strength, and when I visited him the next year, I was shocked to learn how miserable he had been, imagining all sorts of things concerning himself, and particularly the bishop. I know the missionary feels the lack of fellowship with his bishop even more keenly, so I really think it is the Japanese bishop's duty to try to make opportunities to talk with his missionaries frequently.

My second point is this. I think there is a weakness in the Younger Churches concerning the education of our successors. It is amazing to find in the Mother Churches such keen interest in preparing their own successors for the future. This may be because the history of our Church is so very short, and that we lack the vision to educate our successors.

You are very good in trying to educate young priests and young laymen for the glorious work of the future, but one thing I must caution against: you often show too much affection for the young person whom you want to help and educate. You must be aware that among young clergy in this country

there is an extraordinary amount of jealousy. Abbott Kenko, in his famous book called "Tsuredzuregusa," referred to this, saying, "It is shocking to know the terrible jealousy among us priests." I know that some of our friends have left the Church because the evident affection shown them by missionaries caused jealousy.

Last of all, I should like to comment on Dr. Brunner's clear statement about the present condition of the Japanese Churches. He thinks the Christian Churches in Japan are lacking in vigor, with the exception of the followers of Uchimura Kanzo. A study of the difference between the followers of Uchimura and the organized Japanese Churches will show a certain weakness of the Christian Churches in Japan today.

Dr. Uchimura was a great leader in the Christian Churches during the Meiji Era. He studied in the Hokkaido University, then in America. Later, he became principal of the First High School in Tokyo. He was a man of strong, independent spirit; he did not like missionaries, and he did not like Church organization; he was a great preacher, and he was "kicked out" of this well-known, government school. Fortunately for him, he was able to gather many disciples who represented the highest standards in this country. Practically all graduates of this First High School came to occupy very high positions in society later. Naturally, therefore, his Christians had great self-assurance and they were eager to tell the story of the Gospel, and did so without hesitation. This tradition has developed steadily among his followers. Even during wartime, his disciple, Dr. Namba, spoke boldly of Christianity, and even wrote a well-known book called "The State and Religion," which is sound and effective even now. The present President of Tokyo University is also a disciple of Dr. Uchimura's, and during wartime he was purged because of his strong Christian witness.

Now think of the Christian Churches in this country. Our attitudes are often formed on the consciousness of other people's attitudes, and are therefore apt to be negative. There is often the feeling—you must not do this; you must not do that. It is awfully difficult to break any of the strands in the "web" of our society. Now the time has come when people have greater liberty to express their opinions frankly, but the Church is still at the old stage, fearing criticism all the time.

I hesitate to give you illustrations of this, but will tell you of one incident. I traveled from Tokyo to Kobe with a friend of another denomination one day, and we came second class. When we arrived at the Osaka station, he disappeared. At Sannomiya station I found him leaving the third class entrance.

Later he explained to me that it is hard to stand the criticism that would result from indulging in the luxury of second class travel, although he greatly needed the energy provided by that comfort for the accomplishment of his tasks.

In this country where the population is overflowing, the land area limited, and jobs scarce, one of the main hobbies of the people is to criticize each other. Even in our Christian world there are so many anxieties and fears which are absolutely unnecessary from the Christian standpoint, and because of that anxiety, we have less time to remember our sinfulness, which is so essential for our spiritual health. In thinking of this, I should like you missionaries to share in the effort to cure this weakness.

What is required of the Christian Church and of Christians in Japan, in particular, with respect to a dominant political issue of our day, is here stated by a Japanese Christian leader whose "authority" for what he says will persuade the reader to consideration.

Japanese Christians and World Government

TOYOHICO KAGAWA

Japanese Christians are challenged now to work for world government as no other group of Christians in history. And they are doing so. Coming back from the World Council of Churches meeting in Evanston, I brought the conviction that the country in which it is now easiest to work for peace is my country, Japan. Almost the entire nation is of one mind on the subject of permanent world peace; and the majority, including the great political parties of the Social Democratic Movement, are ever more and more clear about the methods of attaining this aim. They are sure that world government is the only way to move forward. There is, moreover, a basic relationship between the growth of Christianity in this country and the Social Democratic Movement. Since it is the leadership of this Movement who are spearheading the work for world government, many Japanese Christians are contributing to this goal.

Typical of the attitude of Japanese Christian leaders is that of Dr. Takuo Matsumoto, who gives three reasons for his efforts in behalf of world government, in stating his grounds for opposing the remilitarization of Japan; his statement was given at the time of the first Asian Congress of World Federation, held at Hiroshima:

- 1) "I know what military activities and consequent war really mean because of the heart-breaking experiences I underwent at the time of the atomic bombing. I know the utter destructiveness of war, and I am determined that such a thing shall never be repeated.
- 2) "We have solemnly vowed and declared through our new Constitution that Japan shall never again be militarized and shall never have recourse to war as a means of solving international problems. And we must and should abide by this publicly announced official pronouncement of our country.
- 3) "If I know anything about the message of the New Testament, to the study of which I have devoted time and energy for the last 40 years,

peace founded upon the love of Christ and one's fellow man is the only way for the welfare and progress of mankind. 'Those who take up the sword shall perish by the sword'. And there is no escape from the fatal outcome thereof..."

Since the first of March, 1954, we have had a terrible time in Japan because of the "fall-out" of radioactive ash following the Bikini hydrogen-bomb experiment. We have had a great deal of rain and each rainfall had some energy-laden water in it. The findings of Japanese scientists who were close to the scene indicate that continuation of thermonuclear explosions will cause mutations in the human race and affect vegetation and the food supply throughout the world. U. S. scientists who object to the findings of Japanese scientists may be miscalculating, as they did in March, 1954, when Japanese fishermen outside what was thought to be the danger zone, suffered radiation burns; our "unreasonable fears" may be based on more accurate measurements than those of the U. S. scientists.

Biblical Basis for World Government

I suggest Christians begin the study of world government with the wonderful vision of the new society embodied in three of Jesus' parables as recorded in the Fourth Gospel. They all express the idea of 'koinonia' or social solidarity, and in John, this idea is the basis of the Kingdom of God. Our experience as Japanese Christians leads us to find in the parables three phases of 'social solidarity', all of which are preconditions of world government.

- 1) *Organic solidarity.* John 6:53. As a social engineer, that saying of Jesus becomes a guide for my daily program: "Unless you drink of my blood and eat my flesh you will have no life in you". This means that I (and my nation) must give our very lives to heal the world's crimes. Unless some nation is ready to take the risk, to pay the debt of sin and crime, crime will not be redeemed. This is the deepest principle of Christian theology, as it is the deepest truth of life itself.
- 2) *Historical solidarity.* This is illustrated in the 'grain of wheat' parable, in John 12:24 ff. Unless the wheat-grain dies, it cannot produce an hundredfold. Or as every man has been given life itself at the cost of his mother's labor, and only through such pain is life continually brought forth, so does historical solidarity depend upon the repeated sacrifice of life for rebirth.
- 3) *Wholeness solidarity.* When Jesus discoursed on the vine and its

branches, in John 15:1-10, he expressed the need for the organization of all society into relationships of mutual aid; he stated the fact of the integral importance of all its parts. As in a hospital the patient needs physicians, who require the help of nurses, who in turn depend on the cooperation of the whole hospital staff, so the entire society of the world requires such relationships of mutual aid. This mutuality of brotherly love was the basis of early Christianity. And because redeeming love-in-action was its central reality, Jesus was understood to be the incarnate Son of God. I believe in the Godhead of Christ because it is the most essential action of God for the redemption of mankind.

Approaches to World Peace

There are seven approaches to world peace now in operation: 1) the pacifist's or conscientious objector's approach; 2) the approach of the world citizen; 3) that of the increasing "mundialization" of communities; 4) that of the world court; 5) that of international cooperative associations; 6) that of the United Nations Organization; 7) and that of the way which includes all others, world federal government. What is world federal government? What is its significance?

What is World Federal Government

Permit me to quote: 1) Lord Bertrand Russell who writes in the *Saturday Review of Literature*, August 25, 1954: "Organized war...has at last become incompatible with the continued existence of the human race...The same reasons which existed for the creation of national governments exists now for the creation of an international government". 2) Lord Boyd-Orr, founder of the Food and Agriculture Organization of the United Nations; "The only way to deliver people from the intolerable affliction of war is to establish a world state within which all nations while maintaining their freedom and their own culture, would cooperate in maintaining peace and in applying the great powers of modern science to develop the resources of the earth to put an end to hunger and poverty". 3) Benjamin Seaver, an American, member of the Society of Friends, in his book, *Three Definitions of Peace*: "One meaning of peace refers to an inner state. A second meaning equates it with the absence of conflict. This latter kind of peace men have never known. But whether or not conflicting interests lead to war depends largely on the political context in which they occur. If the conflicts take place between men living under a common govern-

ment, they are likely to express themselves in political or legal action, or in some other relatively peaceful way...War can be ruled out by the establishment of a common government for all men, a world federation with power to enact and enforce laws commanding world order and security." He goes on to say that the only kind of social peace man has known is the peace of the governed community and that the entire history of mankind is the 'story of the growth of these governed communities...The logical end of this trend is the largest possible peace unit, a governed world.'"

Our Plan for Achieving World Government

In this year, the United Nations Organization has become ten years old. In Article 109, of its Charter, provision is made for calling a conference, at this time, to review and to consider changes for improvement of the Organization. Three changes, in particular, are desired, in my view: 1) That the UNO may henceforth include the twenty nations, of which Japan is one, not now members; 2) that it may abolish the Veto; 3) that it may so change itself as to become a World Federation. Such changes would, at least, give the UNO power to prevent war between any member nations; they would enhance the possibilities of using modern scientific developments in harnessing the world's resources for an attack on the basic causes of war, hunger and poverty.

As in the formation of the United States of America almost thirty years were needed for "negotiation", several years of "negotiation" may be necessary to achieve the kind of world organization we deem desirable. Hence we place great importance upon the development of public opinion, especially among the Christians of the world, in support of world federation. National governments are not likely to act until public opinion forces them to do so, and public opinion of sufficient "weight" to influence national governments cannot be "educated" overnight.

World Federation and the International Cooperative Movement.

Without the daily struggle to achieve desirable ends within the spheres of socio-economic, educational and religious activity, as preliminary to the necessary political changes, ideas of world federation may end in utopian dreams. At the present time, it is the international economic cooperative movements that are showing most clearly how the whole of mankind can effectively be bound together in one body. Related to every kitchen and every pocketbook, they indicate the most dependable way to social solidarity. They do away with the

profit-motive, the accumulation of capital, the concentration of money-power; they are less concerned with material resources than with the great potential resources of moral character; they insist upon the actual practice of full democracy. Through voluntary control, the cooperatives establish a balance between production and consumption; they prevent unemployment; they raise the standard of living and bring about social security. Yet without international peace, their full benefits and the completion of true consumer-economics cannot be achieved.

For many years it has been my contention—and I believe I am the first person to make this contention—that the spread and strengthening of the international cooperative movement is the surest way to lay the foundation for international peace.

If Japanese Christians, through the daily struggle for existence, will deepen their understanding and experience of 'koinonia', they will come to appreciate that the international cooperative movement is the present most promising approach to solving the problems preliminary to achieving world federation or world government. The example of a realized 'koinonia' is the surest way to exert influence upon public opinion and to fulfill their responsibility in working for those essential changes in the present ordering of international relations which are desired in the interest of world government.

*Where Dr. Kagawa has dealt at length with specific forms the Christian responsibility for "political and social action" might take, the distinctive Christian position with respect to the problem of world government requires more astute treatment. The following condensation of the chapter, "The Illusion of World Government", from **Christian Realism and Political Problems**, by Reinhold Niebuhr, (made with the author's permission) is presented to indicate the more profound considerations involved.*

The Illusion of World Government

A condensation of the chapter by the same name in the book "Christian Realism and Political Problems" by Reinhold Niebuhr.

It was probably inevitable that the desperate plight of our age should persuade some well-meaning men that the gap between a technically integrated and politically divided community could be closed by the simple expedient of establishing a world government.

Virtually all arguments for world government rest upon the simple presupposition that the desirability of world order proves the attainability of world government. The fallacy of this can be stated in two simple propositions:

- 1) governments are not created by fiat;
- 2) governments have only limited efficacy in integrating a community.

The notion that world government is a fairly simple possibility is the final and most absurd form of the 'social contract' conception of government. No group of individuals have ever created government or community out of whole cloth.

When the question is raised whether the nations of the world would voluntarily first create, and then submit to, a super-national authority, the possible reluctance of nations, other than Russia, to take this step is fortunately or unfortunately obscured by the Russian intransigence.

The proponents of world government have two answers to the problem posed by Russian intransigence. One is to assert that the Russians never had the chance to accept or reject a genuinely constitutional world order; and that there are real possibilities of acceptance of a constitution which is not weighted against her.

The other is a proposed creation of a 'world' government without Russia.

This done, they look forward to one of two possibilities. Russia, faced with a united opposition, and concluding that she would not have to sacrifice her communist government but only her ambition to spread communism, would ultimately capitulate and join the world federation. Or, if it should lead to a world conflict, they believe that the agonies of war will be assuaged for us by our knowledge that we are at least fighting for a principle of ultimate validity.

The ambiguities in the Charter of the United Nations which so outrage the advocates of world government are the consequence of seeking to guarantee two objectives rather than one—to preserve the unity of one world, and to preserve the integrity of our ‘way of life’ against a tyrannical system which we abhor. The Russians are presumably in the same position. *Each of us hopes ultimately to create a world order upon the basis of our conception of justice.*

A much more serious defect in world government theories is in their conception of the relation of government to community. Laws are obeyed because the community accepts them as corresponding to its conception of justice. The police power of a government is an arm of the community’s body. Conversely, preponderant force in one part of the community may so shape the social forces of the total community that its use need not be perpetual. The analogy in present global terms would be the final unification of the world through the preponderant power of either America or Russia.

The coalescence of communities, from city-states to empires in the ancient world, was frequently accomplished only by the imposition of preponderant power. All of these communities however could rely upon all sorts of ‘organic’ factors which the rudimentary world community lacks, such as a common language, culture, religion. In modern India, where religious differences are thoroughgoing and highly localized, it proved impossible to construct a constitutional system which could allay the mutual fears of Hindus and Moslems, despite the fact that there were more common elements in India than the world community will possess for a long time to come. The fact is that even the wisest statecraft cannot create social tissue.

The international community is not totally lacking in social tissue, but it is very scant. Most important is the increasing economic interdependence of peoples of the world. A second factor is the fear of mutual annihilation. We must not underestimate this fear as a social force, but the fear of destruction in itself is less potent than the fear of specific peril from a particular foe.

The final and most important factor in the social tissue of the world community is a moral one. Enlightened men in all nations have some sense of

obligation to their fellowmen. The desperate necessity for a more integrated world community has undoubtedly increased this sense of obligation. This common moral sense is of tremendous importance for the moral and religious life of mankind; but it does not have as much immediate political relevance as is sometimes supposed. Political cohesion requires common convictions of particular issues of justice; and these are lacking.

There is a special irony in the fact that the primary differences in the conceptions of justice in the world do not, however, spring from religious and cultural differences between East and West. The primary differences arise from a civil war in the heart of Western civilization in which a fanatical equalitarian creed has been pitted against a libertarian one. Russia has become the national centre of the equalitarian creed, while America is the outstanding proponent of the libertarian one.

In short, the forces which are operating to integrate the world community are limited. This does not mean that all striving for a higher and wider integration of the world community is vain. But the immediate political situation requires that we seek not only peace but also the preservation of a civilization which we hold to be preferable to the universal tyranny with which Soviet aggression threatens us. Let us not be diverted from it by the pretence that there is a simple alternative.

The pride and self-righteousness of powerful nations are a greater hazard to the success in statecraft than the machinations of their foes. If we could combine a greater degree of humility with our stubborn resolution we might gradually establish a genuine sense of community with our foe, however small.

There is obviously no political program which can offer us, in our situation, perfect security against either war or tyranny. We shall exploit our opportunities the more successfully, however, if we have knowledge of the limits of the will in creating government, and of the limits of government in creating community. We may have pity upon, but can have no sympathy with, those who flee to the illusory security of the impossible from the insecurities and ambiguities of the possible.

This sketch of the program being carried on by an outstanding organization is of interest both because it indicates activity which the Christian Church recognizes as "supplementary" to their own, and because it challenges the Church to provide guidance, particularly Christian leadership, to which the organization professes to be "open".

4-H Club Work in Japan

DAVID TAKAHARA

4-H Club work began in Japan in 1948 under the joint sponsorship of the occupation forces and the Japanese Government, as an integral part of a planned program to improve agriculture, and home-making. It brought many new ideas to the Ministry of Agriculture and to Japanese farmers.

For centuries the farmer was regarded as a tool for producing the food necessary for the nation's existence. Feudal lords had the idea that farmers should neither starve nor thrive; they were to be treated like rape-seed, the harder you press them, the more oil you can get from them.

The 4-H Club has taken the lead, in the postwar world of Japan, for the adoption of new principles and methods in agriculture which will result in elevating the farmer's status and increasing his productivity. The results already obtained under its guidance may be seen in the stories of Koshiro Tanaka, of Kyoto and of the 4-H Club of Sano, in Tochigi Ken.

Tanaka san is the 19-year old eldest son of a poor farmer of Higashiyama, Kyoto, who owns but one acre of upland paddy field. Tanaka San decided that raising poultry would improve the family's lot. He aimed at raising 25 White Leghorns for the first year and to have 60 within the second. The success of his project depended on first solving three problems: a) how to obtain enough feed for the chickens using only the facilities available, b) how to increase the rate of egg-laying, c) how to utilize the chicken-droppings.

He solved the first by increasing the production of wheat as a second crop in his paddy field and used the income therefrom to buy fish meal and corn. He also put heretofore unused plots to pumpkins and obtained supplementary feed.

To improve the rate of egg-laying, he disinfected the chicken coops to eliminate roundworms, gave the chickens more protein feed, and worked out devices to protect them from extremes of heat and cold. Within the second

year, his chickens produced 6,000 eggs.

He used the chicken droppings for hot beds, rice paddy, and autumn vegetables, increasing production as well as saving on fertilizer costs. Rice and wheat production increased about 30%, the expense for commercial fertilizer was greatly reduced.

In a year, Tanaka San received a net income of nearly 60,000 Yen, in cash and kind. The family consumed 400% more eggs and fowl than ever before and paid 70% less in doctor's bills. Their living was stabilized for the first time; and where once they frequently complained, "we detest the life of a farmer", they found new hope in their lot and turned to the future with promise of yet greater developments.

The story of the Ueshita 4-H Club of Sano City, Tochigi prefecture, can be told more briefly. The twelve members of the Club noted that the chief problem of their neighborhood was irrigating the upland farms which surround the city. It had been proved that upland farms, properly irrigated, could produce much more, but for centuries no one attempted irrigation; no one was willing to try because no one knew how. The twelve young members of the 4-H Club pooled knowledge and material resources, obtained a pump, dug wells, borrowed old hoses from the village fire department and, in time, their farms produced three times more sweet potatoes than other farms, as well as abundant harvest of eggplant, onions, sesame seed and wheat. This increased production so surprised the neighboring farmers they were all eager to dig their own wells another year.

Such small beginnings, by an individual farmer or small groups of farmers, have inspired whole villages to adopt more progressive attitudes toward the improvements of their individual and group farm management.

But there remains a serious problem for the 4-H Club movement to handle, and that is the problem of character-building, represented by the second "H" of 4-H, which stands for "Heart".

The second H involves a pledge of the heart "to greater loyalty". But loyalty is an ambiguous sentiment among the postwar youth of Japan. With the defeat in war, the nation lost the one object of supreme loyalty it had so long acknowledged, the Imperial Institution. And the abstract, "democracy", has not been able to fill the spiritual and moral vacuum thus created. Centuries of tutelage under Shintoism and Buddhism have not prepared the Japanese for ready understanding of God, Creator of Heaven and earth and Father of all mankind.

Furthermore, as the 4-H Club movement is under the sponsorship of the

Government, sectarian religious activity cannot be included in its program. There is no objection, however, to its holding its meetings at churches or temples, or at some institution of a given church such as the Kiyosato Rural Center, on the slopes of Mt. Yatsugatake, under the direction of an Episcopal layman, Dr. Paul Rusch. Not only so, but in the past two or three years, several representatives of the Japan 4-H Club have visited abroad, where they are usually entertained in the homes of devout and active Christians of some denomination. Through such contacts, more and more of the 4-H membership have experienced something of Christian life, its ideals and character. They have felt and expressed a desire to incorporate more of these ideals and this character in their movement.

There are two possibilities of doing so. In the movement, there are what are called "adult volunteer leaders", whose influence in the "citizenship training" aspect of the movement is particularly strong. They could, if the movement chose to give this importance to their function, become as effective in moral guidance as the "farm and home advisors" have been in giving technical advice and help to the members. (Is it the wish of enough of the 4-H membership to gain more "adult volunteer leaders" of Christian conviction, so that the 4-H Club should be seriously considered as a "locus" for missionary effort?)

The second possibility lies in furthering the IFYE, International Farm Youth Exchange, a program spontaneously inaugurated in the U. S., following World War II, by some inspired 4-H Club members. During the war, American 4-H Club members were unstinting in their efforts both on the war front and the home front; after the war, they worked as earnestly to provide food and clothing to war devastated countries; but they felt all along something was lacking; they felt the cause of world peace meant eventually they must give themselves. Thus the IFYE came into being and a steady stream of "grass roots ambassadors" have gone from the American 4-H Movement to several foreign lands, there to represent farmer to farmer. And, in turn, America has been privileged to receive "ambassadors" of good will from these countries.

This exchange has been going on between the 4-H Club of Japan and the 4-H Club of America, with only the happiest results in good will, exchange of ideas and developing cooperation. Last year, Mr. John Upton of Georgia and Miss Margaret Stevens of North Carolina came to Japan. They lived in Japanese farm homes as "members" of the host families. They ate what the family ate; they took their place in the fields and shared in the chores; they also shared the families' joys and sorrows. This venture in international living was so appreciated by the folk of Yamaguchi prefecture, where these "adopted

farmers" lived, that after being away for some weeks, more than fifty friends turned out after midnight to greet them at a certain station one night, where they were *simply passing through*. At least one village turned from anti-American to pro-American, because as a villager put it, "we never dreamed that an American could be like that".

The occasion of "Bill" and Margaret's leaving Japan is a particularly memorable one. They left from Haneda Airport; it was the day Madame Li of Communist China arrived. The Airport was jammed and only a handful of the young farmers' Japanese friends were permitted to see them off. Margaret proudly wore the kimono which was the gift of a farmer family. At the moment Madame Li's plane arrived, a great commotion broke out in one section of the crowd at the airport, which it turned out was a fracas between those supporting and those opposing the Madame's well-known ideology.

The incident caused me to reflect upon a number of things. First, there is the evident contrast between the influences brought by the two kinds of ambassadors, the young farmers and the champion of an ideology. I was more convinced than ever that winning people's hearts through living and working with them is the way to peace and unity. But at the same time, I was impressed by the exciting consequences of a visit of a representative of a militant ideology which is out to win the world. Though one hardly admires the particular consequence in question, the powerful influence of the ideology is challenging. (One wishes Christians were more militant in their own cause.)

But the story of "Bill" and Margaret has been something of a long digression. Or has it? The point in telling it was to show that the exchange between young farmer friends of Japan and other countries, where the latter are representative of their country's finest heritage, is one way of bringing to the 4-H Club movement of Japan those influences which will in time put "Heart" into it. This is one way of "taking Heart"; the other is to find more "adult volunteer leaders" whose convictions, if not "Christian", correspond to those of sincere Christians. The 4-H Club movement in Japan is open to both ways of making up for the present weakness in its character, the weakness of its character-training emphasis.

We are not, in the Church, cognizant of the character and extent of the program of "Christian outreach" in which many of the "betterment agencies" outside the Church are engaged. This article surveys the history of one such program that deserves greater appreciation.

What Does W.C.T.U. Do in Japan (1886-1954)

It was December the 6th, 1886, in Tokyo; The Nihonbashi Christian Church was unusually lively with a meeting of women. At one point, an elderly lady came out and sat on a chair in front of the group.

Nobody cared about the cold for there was a decided warmth in the occasion. The leader of the group, Mrs. Kaji Yajima, calm and quiet as became the daughter of a *samurai*, was this day venturing into an unknown field. *Sake*, an age-honoured drink, had become her sworn enemy in the last ten years of a bitter married life. She had determined on a public crusade against it and to join the international fight for prohibition.

She addressed the gathering: "Now, ladies, shall we call this organization 'Fujin Kinshu Kai'? (Woman's Prohibition Society) "Madam chairman!" a younger voice said, "I think 'Kyofu' (moral reform) would be a better word." So the new organization was named the "Japan Kyofu Kai."

Two Great Petitions Started (1887)

A medical student just returned from London called on Madame Yajima one day in 1887.

"Madame Yajima, I was told that you have organized a Japan W.C.T.U. Do you not care about the girls who have become prostitutes?" His tone was rather accusing. "Yes, I do care, Mr. I." came the quiet answer. She soon petitioned the Government to prevent those girls from being sent to Shanghai, Hong Kong, and Singapore on request of the Japanese men there. She did not stop here but went to the root of the matter, and with her co-workers drew up another petition asking equal moral standards for men and women. The fight was continued for nearly forty years and saw her purpose fulfilled when, in 1928, the government signed an International Agreement about this matter. A secondary goal took another twenty years, but was achieved when the new Constitution which was published in 1948 provided equal punishment for men and women in cases of adultery.

Protection of Children

Mr. Sho Nemoto, who had studied in America, was elected to the Lower House of the Diet, upon his return to Japan. He was an earnest Christian who made it his mission to protect children from tobacco and alcohol. He was largely responsible for the law prohibiting sale of tobacco to minors, which was passed in 1900, after which he worked for a similar law affecting alcohol. He was not successful in this, at first. He proposed such legislation each year, for 23 years. When it finally passed, the very last day of the Diet, on the 25th of March, 1922, many of us stayed through the session of the Upper House, which lasted till midnight, to see it happen.

Mothering the Nation's Boys and Girls

It was in this year that the Japan W.C.T.U. sent four delegates to the World's W.C.T.U. Convention held in Philadelphia. Among them were Mrs. Hayashi and Mrs. Kubushiro. Their aim was to gain support for enforcement of the new law, and Mrs. Hayashi started a campaign to educate the ten million children who were in the schools. It happened that Mrs. Hayashi's birthday came while they were crossing the Pacific. She came to the table one morning and sat at breakfast, smiling, and addressing the company, said: "Dear friends, today is my birthday and I heartily ask you to congratulate me." Everyone looked at her, wondering what she meant. She went on: "In our country a Minors Prohibition Law has been passed; to further temperance education among them, I want to make a present of one cent to each of the ten-million children in our primary schools. Do help me by giving me one dollar for the task." Many responded readily to this appeal. With this subscription to launch it, the work was started in Japan under Miss Azuma Moriya, and the W.C.T.U. was eventually able to give 25,000 schools some kind of material for anti-nicotine and anti-alcohol education for ten successive years. Women, for the first time, learned to mother the nation's children.

Two Different Ambassadors for World Peace

America invited Britain and Japan to the Disarmament Conference in 1920-1. The meeting was held in Washington under President Harding. The news reached us that this was initiated by Christian businessmen and women's bodies. Madame Yajima was deeply touched by this, and volunteered to go herself, to support the Conference's aims. Almost all of the members opposed, for she was

then 88 years old. But Madame Yajima was adamant. "I have time," she said, "I have health, the money is supplied, I can go." And when people objected, "But if something happens?", she answered: "Is not the distance to heaven the same from America or Japan?", they could say no more. So she went, Miss Moriya accompanying her. She took a statement over the signatures of ten thousand Japanese men and women expressing their desire for peace, which she presented to President Harding.

In 1936, when London had its Disarmament Conference, Miss Hayashi and Mrs. Gauntlett visited America with 180,000 signatures on a similar petition and, accompanied by the representatives of American Women's organizations, they crossed the Atlantic and had this Petition presented to Premier McDonald.

Eighty Years of Abolition Fight Now Heading Toward Its Final Goal

It was in 1872 that Japan attempted to abolish licensed vice at one stroke. This was done too suddenly and to satisfy the expectation of foreign powers. The people of Japan were not behind it at first. But when self-government was established in 1879 (Meiji 12) the people of Gunma Prefecture had thrashed out the issue of their own accord and after 14 years' struggle they had abolished the brothel districts, of which there were 12 in the Prefecture. Jo Niijima, the founder of the Doshisha, and Jiro Yuasa, the father of Hachiro Yuasa, the present President of the International Christian University, took the leadership in this struggle.

In Meiji 33, (1900) U. G. Murphy, a missionary in Nagoya, in his effort to save a girl from the brothel quarter, made a test case of the law. The result was to show that the Japanese law if strictly enforced, protects the girls, however great the "keeper's" efforts to circumvent it.

In Meiji 44 (1911), a Men's Purity League was organized, and in 1927 a number from the W.C.T.U. and four from the Men's Purity League, composing a central committee of ten, started a special campaign, lasting eight years, for the abolition of "white slavery." These eight years were distinguished for fund-raising activity. In the first three years, six hundred persons gave a hundred yen (then \$ 50) each, but in the next five years a campaign to raise ¥ 200,000 was planned and all the W.C.T.U. District presidents took responsibility to raise funds, some ¥ 30,000, some ¥ 10,000 some ¥ 5,000, which they raised ¥ 30 a piece, thus making nearly seven thousand contributions from friends throughout Japan. Thus the movement entered every part of Japan because of the fund raising.

This unbroken eight years' campaign succeeded in producing "abolition

prefectures" one after the other, so that when Gen. McArthur landed in Japan there were already 35 such prefectures.

Gen. McArthur and His Two Presents to Japanese Women

It is said that Gen. McArthur stated, before landing in Japan, "My mission there is to build up a democratic country; for that purpose there are two things which I must do. First, make Japanese women free by breaking the age-long yoke. Secondly, give them the suffrage." True to his words, he at once gave his memorandum to the Japanese government, which was issued from the Home Department as the Imperial Edict No. 9. So the age-long campaign has ended.

Eight Years After the War

But with Gen. McArthur thousands of troops landed in Japan. Here we meet a different phase of the matter.

It was a cold windy evening. Dusk was gathering fast. Mrs. T. was hurrying from the office to the Kanda Station holding her overcoat tight against the wind. Suddenly, in front of her, she heard some strange sound. Looking up, she saw two tall boys in uniform and between them, a young woman struggling to get away. She stopped and watched a moment and studied the situation. She pushed herself between them and taking hold of the young woman, said to the boys, "Don't bother her, she is not a street girl." And began to hurry off to the station with the young woman. The boys tried to stop her and protested, "Hey, what do you want?" Then Mrs. T. at once turned round and pointed to the white ribbon* on her chest. The boys stared. Then she opened her coat and showed them another white ribbon on her dress. The boys nodded and said "Excuse me, Madame" and stepped aside.

Mrs. T., holding the young woman tight in her arms, hurried away to the station. When she looked back she was surprised to see those two boys, still standing there, take off their caps and bow to her from afar. Not all young women caught in such a situation have had such a staunch protectress.

Why the Street Girls Flourished

Now this Imperial Edict No. 9 prohibited licensed vice, but had nothing to say about private prostitutes. With the coming of new units of soldiers, especially those who returned from Korea, girls have been available in great numbers. One instance tells how even the decent boys fell. The following is the case of

* The emblem of the WCTU—a bow of white ribbon.

a soldier in Sasebo. He says: "I returned from the front and was destined to leave Japan in a few days. A comrade asked me "Hey, you never saw any Japanese girl?" "No, never," I gravely answered. "You go back soon?" "Yes," I answered. "Better try once and see." "OK," I said, and the next day I went out of the camp. It was at Sasebo. I asked someone I saw walking along the street, "Do you know where the girls are?" The man looked at me and said, "Yes, I know." Then I said, "Can I see them?" "Yes, you can, come with me." I followed quite a distance, when I noticed he was heading for a little cottage that looked like a chapel and wondering, I asked him again, "Are you taking me to see the girls?" "Yes, I am" came the answer, and taking me in to his house, led me to the parlor. While I gazed, wondering, out of the window, the man went to fetch two cunning little daughters whom he carried in both arms and another, his eldest, who toddled in by his side, and they all sat before me, seven, five, three years old, all girls. "See, these are all my girls," said the man, smiling. I knew what the man meant. He was the pastor of that little church. I flushed upon seeing these lovely children, took out from my pocket ¥ 2,000, the money I intended to spend, and handed it to him as a contribution for his church. Then I showed him my Y.M.C.A. card, and I left Japan unspoiled."

Such cases led us W.C.T.U. women to see the necessity of building a "Friends' Home" for the military service man; so the Kure "Friends' House" came into being February 17, 1953.

From time to time, there come before the public in Japan issues for legislative handling, which should concern Christians and the Church. One of these issues is that of how to control prostitution. First, we present the point of view, supported by documentation of the history of its concern, of one group which has persisted for several decades in seeking a "measure of control".

Anti-Prostitution

OCHIMI KUBUSHIRO

The first blow against legal prostitution was struck in the spring of 1872, through the case of the Peruvian slaver anchored in Yokohama harbour. One of the slaves escaped to a British steamer, seeking asylum. The British captain protested to the Japanese (Meiji) Government and the Peruvian slaver was prevented from leaving with its human cargo. This in turn brought a protest from the Peruvians, inasmuch as they knew that prostitution was legalized in Japan.¹ Realizing the justice of the protest, the government gave the *shogi* (prostitute) and *geisha* (literally, "art person"; entertainer) their freedom and cancelled their debts in October of the same year.

Feudalism in the Tokugawa Era was largely responsible for the appearance of legalized prostitution, and a system which has flourished for 300 years can not be abolished merely by passing a law. It is well known that unless a law is backed by public opinion it cannot stand. Many of the girls thus freed were confused. Some, it is true, returned to their homes gladly, but others argued: "We were helped by our masters in our utter destitution, therefore we owe them our allegiance, law or no law"; so many remained.

The prostitution market now took the name *kashizashiki* (roomrenting) and continued in spite of the law.

The law was not entirely without effect, however. In 1879, when the prefectures were given self-government, there was in the Gunma Prefectural Congress a man by the name of Jiro Yuasa, a baptized Christian. He began a campaign in Gunma which resulted in an anti-prostitution law being passed there in 1885, and December 31, 1893 saw the last of the *yukaku* (red-light district) abolished in Gunma. The remarkable thing is that there are still no legal houses of prostitution in Gunma.

The fight to oust legalized prostitution was being waged in other parts of Japan, also. In 1900, in Nagoya City, a young missionary, U. G. Murphy, took

1. When this case was taken to the International Court the decision handed down by the judge, Emperor Nicholas of Russia, was in favour of Japan.

up the cause of those young girls forced into prostitution against their will. He worked with young people and he had long realized that when his students failed it was usually traceable to the degenerating effect of the *yukaku*. However, it wasn't until one such girl ran to him for help in the street one day that Murphy was moved to see what he could do to protect such girls by law.

Using People's Law #90 (which said that any agreement or promise which was against the good order of society was wrong) as a lever, he was successful, with the help of an upright judge, Mr. Fujita, in establishing a precedent in the case of the girl who had sought his help. This established, thousands of girls were freed from the *yukaku*, the Salvation Army figuring largely in this work.

Similar rescue work has been carried on by the W.C.T.U. As far back as 1876 the W.C.T.U. petitioned the government to prohibit the sending abroad of girls for immoral purposes.² Mrs. Yajima, of the W.C.T.U., when asked by the government what she would do with the girls if they were brought back, said, "We will take care of them," and that is exactly what has been going on for 62 years at the W.C.T.U. headquarters in Okubo.

In 1928 the W.C.T.U. and the Men's Purity League united, presenting an Abolition Law to the National Congress. When this was defeated 300 to 54, they reverted to working on the prefectural level. Finally, in 1934, they were so strong that the government could no longer hold out against them and made it clear to the League of Nations that Japan was on the side of abolition of prostitution.

For the next 10 years (1935-45), during the Manchurian, Sino-Japanese and Second World War, things were at a standstill. Then began the Occupation and with it a directive from General McArthur to the Japanese Government that they abolish the prostitution system. This was carried out as Edict #9, but all it accomplished was that once more the name was changed. Brothels became "restaurants," prostitutes became "waitresses," and the attitude was "business as usual during alterations."

In 1948 the Anti-Prostitution Law was put before the Diet, as a government action this time, but was defeated. Successive attempts have also failed, up to and including this last Congress.

The fight is not over, however. A new bill is being prepared to be presented at the next session of the Diet and anti-prostitution action will continue to be taken by those interested, until their case is won.

2. This was granted in 1918

Then, we present, from a countervailing point of view, the opinion of an outstanding lawyer, writer and critic, with respect to the deeper-level issues involved in finding a "measure of control" of prostitution.

Opinion of the Anti-Prostitution Bill---An Interview

WITH HIROSHI MASAKI

Presenting the reporter with a copy of an article he had recently written about the proposed anti-prostitution bill, Mr. Masaki allowed that most of what he had to say was contained in it; and he then proceeded to outline the main points of his argument:

Masaki san*: The great threat to Japan's political and social health today is the vastly overloaded, topheavy bureaucratic system which continues to grow at the expense of the man in the street.....Mind you, I am against prostitution, but I cannot support the proposed anti-prostitution legislation; although it is not immediately evident, it is a thoroughly pernicious measure.

J.C.Q. reporter: What is there about it that leads you to this opinion?

Masaki san: It is not the nature of the proposed legislation itself; it is the nature of the bureaucracy which makes the successful carrying out of this or any legislation a matter of doubt, and so often turns what should be a normal operation of the laws into a scandal.

J.C.Q. reporter: What is the character of this bureaucracy?

Masaki san: In a word, it is corrupt. Its corrupt character derives from its motivation, which is not in the least to serve the nation or the common people, but is to provide a structure of privileged and secure position for the bureaucrat. Competition for position forces one to conduct himself for narrow self-interest and the motivation of public service is virtually non-existent; not only so, but position once attained is jealously and vaingloriously maintained, usually in flagrant disregard of public weal. A position in the bureaucracy is sought as a step to relative "comfort" and a "chance to swagger," to "lord it over" the people.

J.C.Q. reporter: Your opinion of the bureaucracy may be quite appropriate and still the proposed anti-prostitution legislation be worthy of consideration.

Masaki san: Of course, it's worthy of consideration; that's a different

* Mr. Masaki

matter from being passed. To enact the proposed bill into law would result, I am convinced, in a situation contrary to the expectations of those who support it in the idealistic hope that it would lead to improvement of morals.

J.C.Q. reporter: And for what reasons?

Masaki san: For a number of reasons. The first is that the intentions of the legislators, not excepting many of those who support the bill, can hardly be sincere. At best, many who support it support it for political reasons; that is, they are not sincerely convinced of any need for moral improvement. Let's be quite open about this: they are, and should remain even if the bill were passed, patrons of the "system" which the legislation aims to combat. The second reason, one that has to do with a most serious administrative deficiency, is this: the carrying out of the law, should it be enacted, would be the responsibility of the police. They, even more than the lawmakers, are habituated to the practices which the proposed legislation aims to combat; and they are subject to connivance of the operators of the "system" to maintain it whatever controls or laws opposing it should be enacted. It requires little argument to show that those who would be responsible for administering any anti-prostitution legislation would be as busy finding loopholes to circumvent the law as they would be in guarding it.....The probability of increased corruption, should such a law be passed, are great. But the third reason, one that I regard as most important, is that in such a matter as combatting or controlling prostitution, there is no possibility of really effective action, primarily that is, through legislation. You westerners speak of the futility of combatting fire with fire; it is hardly likely that the immorality of prostitution could be effectively combatted by the legislative-administrative action of a bureaucratic government and its agents who hold and conduct office in a manner largely regardless of moral considerations!

J.C.Q. reporter: Then the matter has to be regarded in the light of and concern for prevailing moral laxity in the government and its agencies?

Masaki san: Precisely; there is presently lacking in Japan the "ethical climate" to provide for such legislation the kind of moral support it would require to be sincerely and effectively administered.

J.C.Q. reporter: But, Masaki san, do you mean to offer only "counsels of perfection"?

Masaki san: No, I think the attempt to put through such a bill has desirable by-products, as it were. We learn much by the process; it can be a means to exposing, in some measure, the realities of the socio-political situation to the public, to calling to mind their own responsibility in the matter, and may

evoke little by little serious consideration of the honest course of moral improvement.

J.C.Q. reporter: What are the realities of the socio-political situation to which you refer?

Masaki san: You wish me to repeat much of what I have already said; If we take into account that it was the tremendous sums of money spent by the conservative forces which defeated this bill, we find that there is something like a conspiracy between the conservative party and the higher bureaucracy against the people and their weal. Let us remember this was money spent to protect their position of relative "comfort," the vantage point from which they can indulge in whatever pleasures they wish. In this period where the greater part of the people is struggling for daily existence, the growth of a precipitate life of pleasure on the part of "public servants" can only be attributed to the connivance of officialdom with the operators of "establishments for pleasure"—to maintain these establishments at all cost.....Even while the authorities put the police in pursuit of operators who in one way or another exceed the law, they, the authorities, are being wined, dined, and provided with "delights" by these same operators.....

J.C.Q. reporter: What, would you suggest, is the chief lesson to be learned from the experience with the anti-prostitution legislation?

Masaki san: It is this: If we have any serious will to reform the nation, the first requirement is to replace the present higher bureaucracy. Attempts to reform the "national atmosphere" according to the power that can be exercised by the present authorities, run the danger of building a watch-tower atop a roof too rotten to sustain it. As for the sexual problem, offenses are not susceptible to control by punishment.....Why if the regulations were strictly adhered to, offenders within the police force would have first to be sought out and punished; there would be enough cases there alone to keep them busy. Does anybody think the police have that much health in them?

The progressive forces must change their estimate of the situation, refuse to be blinded by present realities, give up trusting the "power" of the present bureaucracy to set matters aright; in short, they must realize that such fragmentary legislation as the proposed anti-prostitution bill is bound to bring about a result opposite to that which they expect.

J.C.Q. reporter: But, Masaki san, what positive suggestions would you make?

Masaki san: Ah, I have many, indeed. But I think that perhaps they should be left for a second interview, at some later time.

The success which it might be assumed from the picture-story the workcamp movement has had is somewhat qualified by this discerning treatment of some of its major "difficulties." The analysis, revealing a good grasp of the problems based on experience in workcamps, is nonetheless sympathetic and helps the reader to a better understanding of this movement and his responsibility toward it.

The International Work Camp---An Evaluation

VERN AND DORIS ROSSMAN

The values of the international work camp program have been listed as including at least the following:

1. Serving unmet needs in needy areas through the work project.
2. Nurturing the growth of Christian faith through worship and living together.
3. Witnessing the meaning of Christ to the neighbors of the camp.
4. Awakening and helping the campers to see their responsibility for carrying on the work of the church and for social service.
5. Giving the campers an opportunity to take part in an international fellowship.
6. Cooperating with and helping the churches in the local area.

Work camps promote these values and more. But leading in two international work camps has led us to believe that from the standpoint of lasting "Christian" worth, the real values are three:

1. Evangelization, through word and deed, of the community in which the work camp is held.
2. Evangelization of the campers.
3. Advanced leadership training.

1. Evangelization of the Community People

In the camps at Bibai in 1955 and this year at Ryogoku, we were plagued by the lack of a sense of unity in the achievement of our purposes. We did a lot of useful and meaningful things, but the interrelatedness of our "witness of the Gospel" and the work we did did not seem to get across. This is why we put both "word and work" under the heading of "evangelization."

Evangelization is the proclaiming of the good news of Jesus Christ. In the

work camp evangelization is effective because it is carried on through both deeds and words. This does not mean that the project is for making an opportunity to "preach." Raising a building or making a road is a natural outpouring of love, which is the central truth of Christianity. Words help people understand what is the well-spring of this "labor of love," to seek it and to be fed therefrom themselves. If we only preach, then love remains abstract; if we only work with our hands, when we leave, our helpfulness is remembered thankfully but the Christian motivation is not understood by those we help.

When these two are joined together and understood, the church in the community is invariably strengthened, increases its membership and "prestige" in the community. And when the campers understand that they are working in different ways at this one central objective of revealing the love of Christ, the experience in the work camp takes on unity and power.

2. Evangelization of the Campers

Among the Christian campers the majority come to the camps as rather nominal Christians. They admit this themselves. One reason seems to have been that in their local churches, with the exception of teaching in the church school, they had been given no job which challenged them to put their faith to work. And faith without works is dead. At the camps, they work with their hands for others, they witness, teach and discuss their faith with the local people. There they find, in concrete terms, what it means to "need" Christ and that, weak as their faith may be, they have the ability and the "power" to do something to meet this need.

We call this "evangelization of the campers" because most of them return home with a sense of urgency for preaching-and-serving. And can we say that without this sense of urgency anyone is fully Christian?

We also had several non-Christians in the camp. Of these, one girl had already decided to be baptized, because of the influence of the Sado Island work camp of last year. At the Ryogoku camp, this year two others made the decision to be baptized. In each case, the reason was the same: fellowship with concerned Christian young people. As the Christian students confirmed their faith, in the midst of their work, the non-Christians saw, for the first time, what Christianity really is, and can mean in the world.

Another strong influence for evangelization is the international character of the camps. Here for the first time, both foreign and Japanese campers see the world-wide character of the church and the power of Christianity at work around

the world meeting the common needs of all mankind.

3. Advanced Leadership Training

Work camps are for Christian young people. The fact that almost every year a few young people who are not yet baptized attend, does not alter this central principle. And one of the main values of the camps, which is little recognized, is that of providing opportunities for advanced leadership-training.

We perhaps over-emphasized this value in the Bibai and Ryogoku camps, because we expected the campers to take part in program planning and leadership tasks for which they were not ready; and the effectiveness of the programs suffered. However, the net effect has been good, we feel. The weakness of the program was a result of our inexpertness as leaders in showing *how* to lead. The campers learned to govern themselves; to work and plan through committees, resolving their conflicts through Christian understanding; to lead worship, recreation, and discussions; and to teach in church schools and give short sermons in church. They learned to do these things because they were expected to do them. And they have returned to their several churches with new skills and confidence.

The Future of the Work Camp in Japan

A "crisis" in the work camp program in Japan has been building up over the last several years. We think it needs to be pointed out and commented upon. The "crisis" is marked by increasing difficulty in finding mature, English-speaking campers, good leaders, and enough money to finance the program.

The problem of finding campers has three aspects: the increase in the number of local camps which siphon off potential campers; the lack of sufficient advance publicity; and the lack of scholarships for travel and expenses of worthy Japanese.

The increase in local camps is all to the good. Actually, it is a tribute to the values of the work camp idea. This is not the main aspect of the problem, because these camps *could* become feeders for the international camps.

The reason for inadequate advanced publicity has been failure to settle on the projects early enough. More effort should be made to select the work projects earlier, although this is not always possible. What can be done, we believe, is to send out a general announcement very early in the year, so recruiting and raising of budget and scholarships can begin then. Announcement of the specific camp sites and projects can follow later.

The financial aspect of the "crisis" is partly due to the decrease of funds which have in the past come through chaplains. As American armed forces leave Japan, and funds from this source decrease, a greater share of support must be taken over by non-military personnel and churches, here and abroad.

Fundamentally, no aspect of the problem—recruitment, scholarship, leadership, finances, and even selection of projects—can be solved unless a greater concern for the work camps is found on the part of missionaries, Japanese pastors, and youth leaders. If this program has the values which we have mentioned above, then it is worthy of support: scholarships to send promising Christian students to camp; monetary gifts to help defray costs; readiness of missionaries to lead or suggest leaders, and suggestions to the NCC youth office of worthwhile projects, well in advance of planning. The secretaries and central committee cannot adequately tend to all these matters without help—the help of those who read this, may we be permitted to suggest.

Workshop on Worship

At a junior and senior high school Y.W.C.A. summer conference, students participated in three "work shops," one of which was on worship, the meaning of worship, and the planning of worship services. At the end of the conference they had a meeting to evaluate the conference and discuss how they could apply what they had learned to their school situations. During the question period, many girls from at least six Christian high schools in different Parts of Japan told about the religious life in their schools. They said that, while their experience of worship and Bible study in the Y.W.C.A. was a significant experience for them, they found their curriculum Bible study uninteresting, and frequently found their school worship services so, too. They were not impressed by the teachers in charge of the religious program nor by the content of the lessons. On the other hand, at the conference, the members of the work shop on worship said how they had enjoyed thinking about the meaning of worship, about the purpose of every part of the service, and especially the working together to plan a worship service. This experience was entirely new to them. They wondered why such a technique had not been tried in their various schools.

(Anon. Tokyo Woman's Christian College)

International Student Activities

Contributed by *DAVID SWAIN*

The various international and ecumenical work camps and seminars held in Japan this summer brought together well over 150 foreign students and leaders with approximately three times that many Japanese, for the study of common problems and opportunities.

The largest group came for the big World University Service Seminar. In attendance were some 76 leaders (17) and students (59) for living and thinking together on "The Responsibility of Higher Education." Beginning with orientation in Japanese style at Mt. Koya in Wakayama, the delegates participated in a work camp to build a school playground in Tokyo; then spent three weeks at the International Christian University on the main theme.

The Society of Friends held a seminar in Tokyo and Kobe consecutively, with 57 foreigners at the Tokyo meeting and 55 at the Kansai meeting, representing a dozen countries, mostly Asian. Concurrently, two work camps were held with smaller groups, doing playground and building work.

The Youth Commission of the NCC welcomed some 35 foreigners to its three ecumenical work camps in Chiba Ken, Shikoku Island, and southern Osaka. The picture feature in this issue shares with you this program.

All in all, including the Lisle Fellowship (see separate article), there was a wealth of interchange and growth in understanding in these various programs. However, we are, in the opinion of this writer, missing a great chance with these youth. It is not enough to plan for them a single experience in a work camp or seminar, although such a prolonged period of living together with Japanese students is basic to their own and to the Japanese students' understanding.

But, having expended both effort and money to come all the way to Japan, they want to see more; they want to relate the camp or seminar experience to many other fields in which they have interest.

How about a large common meeting in the latter part of August, to share the values of each program? Perhaps a Christian school dormitory could be made available for those who stay longer. Then, how about a whole series of short "seminars," and or field trips, to study specific problems, such as labor problems, youth movements, education, etc. Missionaries with special interests (and cars!) have a particularly fine opportunity and responsibility to use the last of August and first of September to broaden and deepen both international good will and a true spirit of ecumenicity in the Asian area.

Ecumenical Workcamp in Osaka

The International Ecumenical Workcamp in Osaka was attended by representatives from Japan, Indonesia, India, Taiwan, Okinawa, Germany, the Philippines and the United States. The activity was various: campers met laborers and labor-leaders in the Osaka area, visiting them at their work and discussing their problems with them, after work; at the same time, they helped in the work of landscaping a local school and building a fire-road around the Osaka Tuberculosis Hospital. These were the major activities, in addition to which campers conducted three vacation Bible schools, assisted in churches on Sundays and showed Christian kamishibai* in the local communities. There follows a detailed explanation of the pictures on the facing page.

1. *Planning session prior to the opening of camp.* Local pastors and missionaries, together with representatives of the campers, plan visits to factories, work at the school and hospital. (Shown here are Mr. A. M. Warner, missionary; Heinz Gunther of Germany, camp director; Shinichi Hashizume, Japanese camp leader; Hester Jason from the Philippines; Garry Kamerling from Hollywood; Doris Schneider, missionary and camp dietician; and Mr. Ochiire, elder of the Kaizuka Church.) Much preliminary planning was done by Mr. Henry Jones, labor missionary, Mr. Kitamura as elder of the Kaizuka Church, and the local pastors; and it contributed immeasurably to the success of the camp.

2. *The path that became a road.* A road was necessary around the hospital to move fire-fighting equipment in case of emergency; also it makes available exercising area for the patients. The road is about 500 meters long, 2½ meters wide; this work took one out of the four weeks, the other three being spent in grading the playground and for additional building at the Kaizuka Third Middle School.

3. *Faith that removes mountains.* The Third Middle School was surrounded by huge mounds of dirt that had to be removed, and its only level area was pocked by erosion gullies that had to be filled in. Five hours a day were spent in this work which saw 300 cubic yards of dirt dug and leveled.

4. *Kamishibai for the children.* After a two-hour rest following lunch, some campers went into many of the local communities to introduce the story of Christ to the children, numbering 500 in all, with the aid of kamishibai and puppets. Other campers taught in vacation Bible schools conducted at three churches. Attendance at these schools, over a period of four days, was nearly 400. In the picture Miss Kuba, of Okinawa, is showing kamishibai in front of the Kaizuka Church.

5. *Factory-group meetings.* Several nights of each week were spent visiting factories and talking with labor-leaders to learn about their situation and problems. At such times, the "program" included speeches, singing and other recreation, both for social fellowship and as means to Christian witness. Here we see the group at one of the factories during a Wednesday "all day seminar."

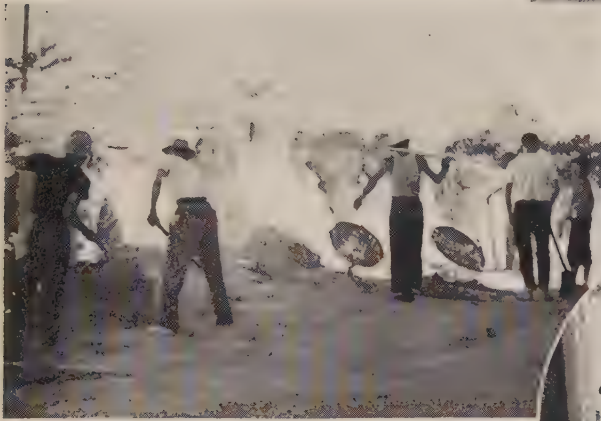
6. *Off to church.* On Sundays, the campers in groups of 3 or 4 attended different local churches for worship, witness, and to meet with their young people. Six churches shared these deputations. In midweek, the campers conducted their own daily devotions and study of Paul's letter to the Colossians. The camp experience was fittingly climaxed with a service of Holy Communion.

* Kamishibai—A story illustrated by a set of pictures.



Planning session prior to the opening of camp.

The path that became a road



Faith that removes mountains.

Kamishibai for the Children



Factory-group meetings

*Detailed description of the pictures is given on facing page.

Off to Church





Hauling gravel, rocks, and dirt to build a playground for the village, also to be used by Christian Kindergarten.



Work Campers spread rocks on the playground area. Each day many ladies from the village Ladies Organization came and worked with us, as did the farmers when we helped fix their roads.



The hardest work, digging the gravel from the mountainside and loading it into the trucks. Here the work crew takes time out for a picture.

Helping the neighboring farmers to repair the roads between the rice fields, in preparation for the fall rice harvesting, Work Camp Director, Harold Eimon, aided by two neighborhood farmers.



Every day at 10:00 a.m. the village people would bring us feasts of watermelon, peaches, juice, tomatoes and rice dishes. Rest and refreshment were thoroughly enjoyed by the campers.



The center of our Camp program was Bible Study. Worship before breakfast led by Rev. James Magruder (PS). Bible Study after supper every night, led by Rev. Dave Hoh (ULC missionary).



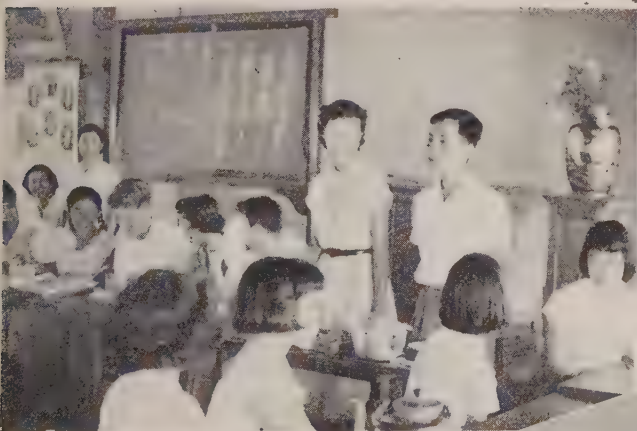
Every Sunday the campers taught classes at four nearby→ Sunday Schools, led the local Church evening worship service, and for 10 days conducted an English Summer School at the Miwa Mura public schools. David Hoh and a Work Camper teaching Sunday School class.



We had a Work Camp choir which sang for the Church worship and also at Village Community programs.

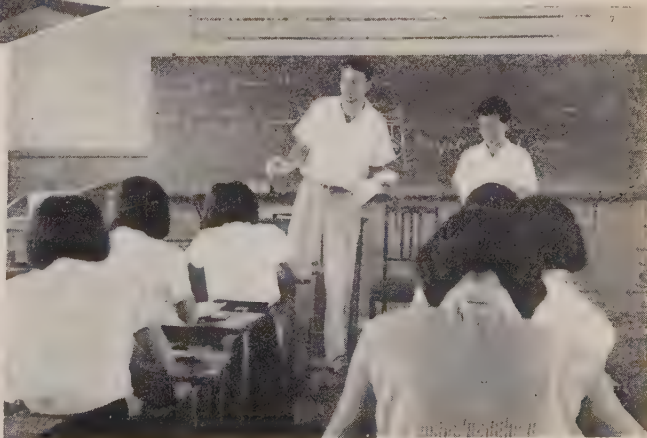


The farewell program at the end of the English Summer School. 155 enrolled for the school, 40 High School students and 115 Middle School students. The classes included English Bible, English Conversation and recreation. In this picture, Miss Anne Haire (Hollywood Presbyterian Church) is speaking.



Three work campers pose with some of their Sunday School pupils.

Here Mr. Charles MacMurphy (ULC J-3) is teaching High School students and another camper is interpreting. All classes studied the life of Christ according to the Gospel of Luke.





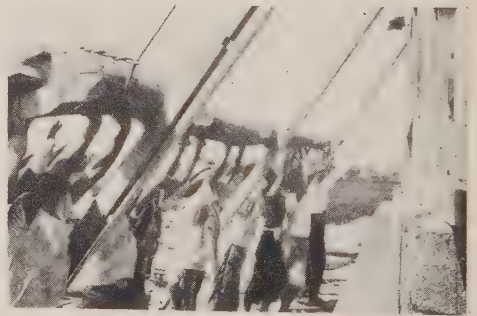
American Dick Dickenson and Doshisha student Hiroshi Kashiwai help mix cement while Mori-san and Filipino Othelo de Leon look on.



Careful hands place a cement block as the fourth tier of the warehouse goes in to place.



Ishii-san, head of the cooperative association, directs as a group of girls pour and pound the cement filler. Mary Sato and "Bebe" Higuchi, Aoyama Junior College girls, flank Judy Iha, Okinawan studying at Hiroshima.



Everyone joins in to raise a heavy beam to the top of the wooden framework.



After a week of carpentry work, one morning's labor saw the completion of the superstructure atop the 7-tier cement block wall.

The Lisle Fellowship

An International Institute in Human Relations

Contributed by *NANCY DAVIS*

Founded in Lisle, N.Y. in 1936 by Mr. & Mrs. DeWitt C. Baldwin out of their awareness of the need among young adults for a more basic understanding of world citizenship, the Lisle Fellowship this year held its first Unit in Asia, at Tagasaki and Hiroshima, Japan. Its stated purpose was to "offer an intercultural and intergroup program, in which each member may develop a philosophy of community" as well as to "create opportunity for personal growth and give training for the human relationships of family, profession, business, social life and responsible citizenship."

Leading the Japan Unit* were Mr. Baldwin, known affectionately as "Uncle Si"; Dr. Tetsuo Mikami of the International Education Center Foundation; Dr. Tatsuo Morito, president of Hiroshima University; Mr. Kinichiro Sakurai; Mr. Kanzo Hashizume; the Rotary International and the Junior Chamber of Commerce; and Mr. Yanagihara of the Hiroshima Peace Center.

Included were 5 Americans on a flying study tour of Hawaii, the Philippines, Hong Kong, Formosa, Okinawa and Japan; Americans and one Canadian from missionary and related fields, already in Japan; 9 Japanese students; a student and pastor from the Philippines, and a Korean student.

From their headquarters in the Miyamasa Hotel, Tagasaki, the group went out in deputation teams of 4-6 persons to the neighbouring communities to study community life. They visited schools (and taught some English), homes, hospitals, social agencies, home industries and factories, and talked with city and government officials.

The final week was spent in Hiroshima, at the invitation of Rev. Kiyoshi Tanimoto. Here they went on an extensive tour with lectures on the atom bomb and its effects at the Red Cross Hospital and ABCC.

During the closing days, group members sought, together with their new friends, to relate their new insights to situations and relationships they face in home, school and job, and came to see themselves more clearly in the light of the group experience.

* Five similar units were held in the United States, Germany and Denmark,

F. C. M. Meets at Nojiri

This year's F.C.M. Annual Conference, bigger than ever, met several hundred strong at Nojiri Lake's enlarged Auditorium on July 28-30. The conference, which in former years normally was devoted to discussions of ways and means to bring Christ to the unsaved Japanese millions, turned introspective this year and concentrated on the spiritual, mental and physical good health of the missionaries themselves, keeping to the central theme, IN HIS STRENGTH.

Each of the three days started with a hymn sing and devotions led by the Rev. Oliver G. Bergh; and this was followed each day by addresses by the Rev. Harold J. McSherry whose topic was "Strength from Him." A Bible study hour on the first and second day was conducted by Dr. William D. Bray who pointed out the inspiration for missionaries to be found in the Books of Genesis and Jonah.

On the afternoon of the first day, some 200 members at the annual business meeting, Fellowship President Gordon Tang in the chair,

(1) heard and approved of the minutes of the last general meeting and of the several executive committee meetings;

(2) heard a report by Treasurer Miss Jessie Miller, and voted to increase the annual dues from ¥ 200 to ¥ 400, beginning from 1956;

(3) heard reports from the editors of the *Japan Christian Quarterly* and *Japan Christian Year Book*, both of which were said to be in flourishing condition despite the need for continued subsidy by the Fellowship;

(4) elected the following slate of officers for the year 1956: Harold. J. McSherry, President; George Hays, Vice President; Thomas W. Grubbs, Secretary; Kenneth Dale, Treasurer; Richard A. Merritt, Editor of the *Japan Christian Quarterly*;

(5) discussed at length, and eventually referred back to the executive committee for further study, the question of securing a full time publicity man.

In the evening of the first day, the Rev. Godfrey Buxton, Chairman of the Japan Evangelistic Band, drew on his wide experience to conduct an inspirational hour; and on the second afternoon, he and Mrs. Buxton led a "witness of sharing the Word in many lands." Nor was bodily well-being neglected—On the second afternoon, James P. Satterwaite, M.D., director of the Japan Baptist Hospital in Kyoto, spoke humorously but to the point on "Strength Physically." A musical evening was enjoyed on the 29th with the Fellowship Choir, directed by Mrs. Alexander Myers, giving a concert, and with instrumental solos. A service of Holy Communion climaxed the conference.

Accounts of the achievement of Christian insight and consequent demonstration of genuine Christian service are perhaps too infrequent in these columns. This "Christmas story" is told to reveal the mutual benefit that is experienced when Church groups seriously heed the judgment, "Inasmuch as ye have done it"

A Christmas Story

RUTH DALBECK

"Are these people embarrassed by our coming?" I asked one of the two city officials.

"No, but they are a little confused. They can't understand the fact that two American women have come here," was his reply in good English. "You know, in Japan when a family is reduced to such a state of poverty, they are not only a burden but a disgrace. So when they move next to the city dump, from that time, they are forgotten."

"Have you ever been here before?" I asked.

"Well, no," he said, a little uneasy at the directness of the question. "We, of course, had heard about these people but had never come here to see their condition."

The four of us shuffled along through the sand, two of us representing an airbase women's group and two welfare officials. The sky was a dull December grey, and the wind from Siberia across the Japan Sea was bitter cold. We stopped to look into one of the shelters that had been built of odd bits of driftwood and straw picked up on the dump. There were stubs of two dirty yellow candles on squares of water-stained cardboard; a large, black, deeply dented all-purpose pan; a rusty bucket half-full of precious water that had been carried from the community faucet over a city block away. An old frayed straw mat thrown over a piece of cracked plywood made a bed, but there were no blankets or futon.* In the center of the room was an old woman of eighty, blind for ten years, sitting in a kotatsu.** Her son, with TB and arthritis, tried to move to greet us, but the pain in his legs was too much. He apologized, coughed a deep raspy chest cough and invited us in, bowing again and again.

We stayed only a moment. After this visit, we walked for some time in

* futon is a bed mat.

** kotatsu is a foot-warmer.

silence, then another official who had not spoken said, "There are twelve families here. Sickness or death in the family has forced them to live thus. Those who are not sick make a few yen picking up waste and trash. The sick ones receive ¥800 a month from the city."

"Are there doctors who will take the sick ones as charity cases?" I queried. He shook his head and said nothing.

We saw children, barefoot, dirty, their clothes patch on top of ragged patch. There were fourteen of them in this little community. Because they hadn't enough clothes, nor geta or tabi*** for their feet, they couldn't go to school. They had seen few books or toys and had never owned any.

Suddenly I felt shame, and asked myself, "How can it be that human beings must live in almost indescribable misery and deprivation?" "What do such conditions do to the mind and spirit? But they are not unique... my thoughts continued. "They are repeated again and again. In every country there are the tired, forgotten people. But here especially, their birthplace is the economic situation, and they are nourished by the culture and customs of the orient.

"You feel so helpless; you might alleviate suffering among these twelve families for a short time—but what permanent good can you do? Will the winter wind not feel that much sharper after you have gone?"

At the weekly meeting of the airbase women several days later, while preoccupied with these thoughts again, I heard someone say "We'll never be able to give the money ourselves. We don't know what these people need most, or how to give so as not to make them feel their condition more acutely." Then one of them addressed me, "You're the missionary. Why don't you ask the Japanese women's group in the Christian Churches—there were two in the neighborhood—if they will administer this money for us? They understand what giving at Christmas time is and they know the language, the kind ways. They know the most essential needs, the Oriental feelings. If we tried to give directly, we would surely blunder."

My heart sank. Did they realize how difficult charity had become in a modern large city? And for these churches? In the days when the Christian Church in Japan was young and they became set in their ways, a man's house and pantry were not as important as his soul. Bible-study and worship were things that they might safely carry on, but taking responsibility for other people's welfare would only be an extra, impossible burden. I knew the history of the two churches in the community, one of dissention, personality conflict, non-

*** geta are wooden clogs. tabi are cloth socks.

cooperation, one former Presbyterian, one Congregational, now part of the United Church in Japan, yet not quite able to forget the past even in a new day. I had hoped for this kind of an opportunity for a long time. But would they measure up—could they?

The next Sunday when I met the women's group of one of the churches I invited them to hold their next meeting in our home. They accepted and requested that I prepare a short talk for them. I knew this would be the best time to approach them. Again, I thought, "This is only a small amount of money. It will be of no permanent good to the beach-dwellers; perhaps it is utterly inadequate, but having the dispensation of it might be the means of giving a new vision, a new consciousness to the two groups of 'Christians.' It might be a new force that will draw them together—a vital interest outside their own groups." My hopes began to grow.

"As ye have done it unto one of the least of these my brethren, ye have done it unto me." The Japanese women sitting in our living room were moved as this passage from the Gospel of Matthew was read. They had heard it many times before, but now its words came sharp and clear, for now it meant the judgment was upon them. True, they knew nothing of these people they had heard about, or even how to start. They had never done anything like this before. But their minds were made up. They would take on this job, little though they knew of what was ahead.

After their first visit, Mrs. Y. came to see me. She wanted to talk. Her words came tumbling out. "Never did I dream anything like that existed. I have been sheltered; we have all been sheltered. Animals,—dogs—don't have to live like that. We put some money in with what you American women gave,—and clothes. We went twice, once to meet them and see their condition, a few days later to take soap, udon, blankets, tabi and geta, toys and clothes, especially for the children—and sugar coated dango****. They had tears in their eyes. So did we. They wanted to know if we were Communists. 'No, we're Christians,' I said. 'The Salvation Army, the Red Cross?' they asked. 'These things are from the Christians in the area,' I explained. You can't tell them much at first. Just general things. We're planning more trips."

We had gone one step, now to get the other church women's group working on this, too. I talked to Mrs. Y. about it because I know she and the President of the other women's group were good friends. Mrs. Y. was already enthusiastic about this project. Perhaps if we worked through her some of her enthusiasm

**** dango is a confection.

would be contagious.

"Perhaps you would like to talk to your friend Mrs. I.," I said. "You might tell her some of the things you saw—your feelings as you talked to these people—some of your convictions. Have her talk to her group and let you know what they decide."

Two weeks later heartening word came. The group was definitely interested in a joint project. It was now time for a combined meeting. Once again, I invited them to meet in our home. This time it would be four representatives from each group, plus a representative from the air-base women's group.

It was late fall and the garden was aglow with rich reds and yellows. They all arrived on time. I suddenly realized that this was an historic moment. This was the first time these women had ever met together for such a purpose. Some of them were not acquainted, so after the introductions, the same passage from Matthew was read. The people on the beach were discussed at length in both Japanese and English. Mrs. W. said, "Don't you think a group leader will be necessary, and a treasurer to handle the money?" The rest agreed and two were quickly chosen, the President from one church, the Treasurer from the other. It was decided that meetings would be held once or twice a month, whichever proved necessary. The representative from the air-base and a translator would also continue to meet with this committee. The groups talked about how much money they thought each one could pledge. The air-base women would continue to give regularly.

Then Mrs. Y. spoke, hesitatingly, her eyes to the floor. "Two have already died since we started going there, a mother with two children, who had a large growth on her eye, and a man of seventy five. He had ulcers, and I think TB, also. We made two large futon and took them to the old blind lady and her son. They still can't understand why anyone is interested in them. They say no one has ever come to see them. We feel ashamed that foreigners had to come and show us how people in our own city live. Two men have come to the church already to express their gratitude. They are all asking what this Christianity is. We will tell them a little more each time we go."

Christmas Service Projects at Hokusei Gakuen

Contributed by *DOROTHY M. TAYLOR*

Hokusei girls have their share of Christmas parties, Christmas dinners, and special services to commemorate the birth of the Saviour. Keeping pace with these is an ambitious program of Christmas service projects. All year, through the homeroom groups, the religious clubs receive weekly contributions toward these projects. In 1954 they were able to give varying sums to the following: the blind school in Sapporo, a children's home, two hospitals for infants, a leper hospital, The Leper Society, a school for retarded children, the School for the Deaf in Tokyo, the School for the Deaf in Obihiro, and a church fund for retired workers. They spent *two man* (¥20,000) yen for wool from which they knitted three hundred fifty-six pairs of socks, which they gave to the two hospitals for infants, the school for retarded children, three children's homes, two local elementary schools where there are many underprivileged children, and the Kirisuto Mura. They took cakes to one of the children's homes, and to a hospital for mentally handicapped children. They gave fifteen braille hymnals to a school for the blind. They bought pictures for the common rooms of the Sapporo Shonen Kambetsusho for delinquent youth. Last mentioned but not last in their thoughts, they gave a gift of money to an old man who used to be Hokusei's errand runner and handy man, and who, because he raises goats, is familiarly known to the girls as Yagi Ojisan (old Goat Herd).

Their hearts reached out to follow their gifts. The Religious Club of the Junior College had as a special project a Christmas party they gave at the blind school. On Christmas Eve, the Junior High Religious Club and the Senior High Y.W.C.A., dividing in small groups, together visited most of the local institutions to which they gave money or presents, putting on a short Christmas program where it was practical, sometimes a flannelgraph presentation of the Christmas story, sometimes a *kamishibai*, sometimes carol singing. More than twenty of the Y.W.C.A. girls met on Christmas afternoon at the Shonen Kambetsusho to hold a short Christmas service and conduct a program of games. Broadening sympathies are a result of this Christian educational program.

The Y.M.C.A. Enters the Last Quarter

Contributed by *EARLE BUCKLEY*

May 4th marked the 75th year of pioneering service by the Y. M. C. A. to the citizens of Tokyo, a milestone commemorated by a large meeting of 'Y' members and friends at the Central Kanda Y. M. C. A. As memories of bygone days were passed among old and young present, pages of history gradually unfolded.

Like the capital city of Tokyo, the Y. M. C. A. has grown over this three-quarters of a century from a modest size to one commanding wide attention. The meeting rooms of 1880 have expanded into the seven story Kanda 'Y', with three active community branches today at Yamate, Koto and Musashino, and three flourishing camps at Lake Yamanaka, Lake Nojiri and Kannonzaki.

This remarkable growth has resulted from a combined team of lay and professional leaders, full of a conviction that improvement, physically, mentally and spiritually, can result from devoted members meeting democratically, planning ideally, and putting their plans into action.

Beginning with men like Kenkichi Kataoka, first Speaker of the House of Representatives, a long list of social pioneers begins, men whose vision centered around the idea of balanced growth, represented by the Y. M. C. A. triangle.

Under their guidance, the Y. M. C. A. in Japan pioneered sports, including basketball, volleyball, indoor pools; employment bureaus (since taken over by the government); schools for hotel employees; noon Bible reading groups in factories and offices (26 currently operating with a membership of 791) and many similar community enrichment services. While not so spectacular perhaps, the effects of pioneer interdenominational Christian work by the Y. M. C. A., long before the advent of the National Christian Council in Japan, are far reaching. Likewise the putting into practice of democratic theory through boards of directors and committees, elected by members, has been one of the major contributions of the Y. M. C. A. to the social structure of Japan.

From the time of its introduction in Tokyo 75 years ago, the word

"Y. M. C. A." has become a part of the Japanese vocabulary, with active 'Y's' in more than a score of cities throughout the country.

Mr. Kiichi Kobayashi, President of Lion Dentifrice Co., Ltd., is currently president of the metropolitan Tokyo Y. M. C. A. His counsel and active leadership in Christian youth work is well known throughout Japan. Mosaburo Kimoto, as general secretary, heads a professional staff of 26 secretaries, with additional employed staff of 96 persons.

People from almost every country in the world have passed through the open doors of the Tokyo Y. M. C. A. during the past 75 years; many tens of thousands have found rest and Christian companionship in its dormitory and far reaching program. Of these, a steady flow have been led into the Christian fellowship of the church.

As 40 or more lay and professional leaders of the 'Y' throughout Japan shall participate in the celebration of the Centennial of the World's Alliance of Y. M. C. A.'s in Paris, members of the Tokyo 'Y' look forward to the continued rich opportunities for pioneering service that beckon in the quarter century before *their* centennial.

Addresses at the Nojiri Conference of the F.C.M.

By the Rev. *HAROLD MCSHERRY*

I. Strengthened with His Power

While God bestows strength as an Act of Grace, and we can not obtain it through our own efforts, we can render Grace ineffective. Moral effort is not to be denied as a way of glorifying God, but by such effort we do not obtain strength. God grants strength as a gift of Grace when we glorify Him in fulfilling these four conditions:

1. When we become as little children, when we desire in the childlike attitude of simple obedience to glorify God; when we attend to the Word of God with a child's attitude of receptivity.

2. When we *bear fruit* as we are enjoined to do in James 1:18. But we are not enjoined to be "weaklings"; pride of "childlikeness" is not an attitude which shall guarantee we obtain strength, but "childlikeness" is a genuine appeal to God to be used by Him as his children for ends which He conceives for us: to become Christ-filled men. Such obedience, to bear fruit, requires pruning, pruning away all selfish desire, the growth that is a result of the cultivation of human ambition (hybrids) and the desire to live the Christian life "on our own terms." We must not forget that Genesis 3 reminds us that "desire for the fruit" occasioned the downfall of man. We fall when we presume to obtain fruits by our own efforts.

3. When we praise and give thanks to God because He is praiseworthy and deserves our thanks, and not with the prospect of obtaining strength.

4. When we keep our tryst with God, as lovers keep tryst with one another, exacting nothing, only preserving an open heart to receive whatever God, in His infinite Love, chooses to grant us; and this in secret, most often when our "voices are silenced," where genuine desire to be with God is so strong it beggars expression. . . Facility of expression does not mean command of "subject"; deepest worship is often silent; silent like the promises between

lovers, promises sure and "giving strength" but requiring no "protest." Once in my youth God told me at a tryst, "Do this for me and you will never regret it." "Do this" (offer self to God in service) is filled with promise that strengthens all our days.

II. Called into His Work (Philip. 2:12, 3:12)

Faithfulness to "calling" must remain through the temptation to "whine, shine or recline," and when we are tempted to protest our "unworthiness." Like Jonah and Jacob we are called through no merits of our own, only by the Will of God. (Isaiah 42:6,7) If He holds us worthy to be called, He will make us worthy to fulfill the calling. Likewise an exalted concept of any "office" to which God calls us is not pompous, if we remember that the humble man of God is "mightier" than "mighty of the land"...We are called out of the world in order to redeem it—not condemn it; but we differ from the world and must exasperate it. Never sacrifice the garment of salvation for one of respectability. It is at a time such as the present that we are called especially to preach the Cross, the story of reconciliation, our "unique duty and privilege," our "monopoly." ...We are called to tremendous responsibility in line with our talents. As "ambassadors" of the King of Kings, a very high office, an office of reconciliation, we must yet carry out the office without pomp, like Paul who saw himself an ambassador and at the same time a slave; having great prestige and safety but "in chains" for Christ's sake. A word that characterizes the conduct of an ambassador who is engaged in the work of reconciliation—a word of which the Greek and Japanese meanings are closely linked—is "courtesy," that infinite compassion that prepares for the work of reconciliation. (Philip. 4:5; II Cor. 10:1; I Cor. 13:4)...Fulfilling our calling is possible because God's faith in us is so much greater than our faith in Him.

III. Strengthened at His Table

I once had to memorize, "By partaking of these consecrated symbols of earthly food we do in actual fact receive His power, His very life, binding us together and to Himself in order that we may go forward to share in His self-offering." My faith is that I do receive enabling strength, when I am permitted to take part in a service founded by the Son of God for me. We are bound together in this. One feels this even participating with those "one naturally dislikes" and with respect to those far separated from us, or even as between two warring women in one's flock. Division between the Churches is inevitable if there is division here...A predominant characteristic of sin is seeking to *use* others and all things for ourselves. Taking the bread and wine may symbolize

that I may even take God and seek to use Him for myself. Our Lord was placed on Calvary because men sought to use Him; I repeat their betrayal daily. But see the miracle that takes place: our betrayal is repayed with blessing; "possessiveness" does not bring the expected doom; its ultimate expression is met with a beneficence that impells me to forsake my "possessiveness," to offer myself to go forward sharing in His self-offering. (Luke 15:31b)... Before the Cross we are faced with the measure of our sin; there is only for us to confess: we are as other men, equally sinners before God; we are "in" with God only in the greater conviction of our need for Him; if we of the churches unite in confession, then shall we draw others with us to see the Hope of the World..."Today at this service I have done more than on the busiest day of the week. I have yielded myself to take part with the Church in Christ's finished act of Redemption—which is greater than the making of the world." (P. T. Forsyth)

The observance of "Christian Education Emphasis Week" is long passed. But the need for emphasis on a rightful concept of so integral a part of the Church's life exists always. This sermon represents the quality of preaching that so important a matter as "Christian Education" deserves.

From the Japanese Pulpit

Religious Education Emphasis

YUZURU MORI

"He rejoiced with all his household that he had believed in God"

Acts. 16:34

This is an occasion to speak of some of the problems of religious education. What is it? What are we to do about it? The latter question, in particular, we must not regard casually.

Mention of religious education brings to mind, first of all, the Sunday School. But this is only one aspect of religious education. Where the time the child will spend in the Sunday School is so small a fraction of his whole life, we can scarcely regard the work of a few young teachers, leaders, or even of a specialist, as sufficient for religious education.

It is because religious education has not been recognized as touching all aspects of church life that an "emphasis" has become necessary. What, then, is religious education which is not confined to the Sunday School? We are grateful to scholars who point out the need for the church-as-a-whole to be under education, as it were, and would know what they have to say. Nobody will gainsay the importance of pastors and teachers, parents and friends, *all* heeding the work of these scholars and summoning their all for the sake of the religious education of our children. However, their theories are but an effort to get ahead with the work of religious education in the interest of the ultimate and fundamental Truth which is of God. Excellent theory, with a clarity impossible to the ordinary person, may reveal the Truth of God to some extent, but for that very reason we should be on guard lest we are taken in by a theory and neglect the *practice* of the truth and life which the theory intends only to tell us about. In other words, the mighty acts of God, the way of God, His Truth and very Life are to "control" us. What will religious education be when conducted by lives under such "control"? This we are taught by God Himself, as revealed in the Bible, as the work which Christ has commanded the Church

to undertake.

In thinking of this matter, one should keep his own child in view, thinking of how to fulfill the task of religious education with him; then one may consider how he will work with other children. In any case, let us beware of the tendency to deal with the task in general terms, to "give it a lick and a promise", as it were.

What do we teach? With what do we succour our children? We teach the Truth of God; we succour the child by God's Grace. And for this, we depend upon Grace from above to help us, to keep us steadfast in the life of Truth and Grace ourselves. Without such intent and effort, all our talk is so much "wind". Even Christ prayed: "For their sake I consecrate myself that they also may be consecrated in truth", (John 17:19) and has warned us that 'if the blind lead the blind they shall both fall into the pit'. And St. Paul, commenting upon this, remarks, "You then who teach others, will you not teach yourself?"

The Sunday School teaches the Word and Truth of God through telling of Bible stories. The study of religious education itself becomes a valuable aid in instructing how to present the Word and the Truth effectively. But it is only a means to an end, an aspect of the task, and cannot of itself guarantee the experience of Grace. Thus it is of first importance that adults live all their lives in Grace and Truth! The realization of the power of the "new religious education" springs from within lives so lived.

Following out these principles, one must, along with one's child, through the Grace that comes in Baptism, become a "member of Christ, a child of God, and an inheritor of the Kingdom of Heaven"—living together as a family of God. One often hears that because 'faith must be free', to make the child a Christian before he understands what it is all about is an undesirable limitation of his freedom. But what, indeed, is Baptism? It is being born into the Kingdom of God. Certainly it does not limit a child's freedom to be born into his earthly family! Likewise, how can one say it limits his freedom to become a member of the Kingdom (family) of God? Moreover, do we in the name of the child's freedom postpone his clothing, feeding, care and teaching of the "ways that are good"?

Our third point is that the parent, from the moment of the child's Baptism, will lead him as one having become a child of God to live his life by Grace and Truth. Now and again, the child of a "Christian", growing up without faith may protest to his father, "Father, why did you have me Baptized without my consent and deny my freedom of belief?" A parent so confronted finds himself

in an embarrassing position, indeed! But it is a mistake to argue from such incidents that Baptising the child was wrong. It is rather the result of neglect of bringing the child up as a child of God; it is the fault of perfunctorily performing the rite of Baptism and "leaving it at that". Thus the fulfilling of the following conditions is essential for the rightful education of the child:

1. Maintaining a thoroughly Christian home. This means in all aspects of family life, but to cite an example or two of the "habits" required, there should be Grace before meals, without fail; there should be Bible reading, hymn singing and the regular practice of prayer; there should be a place for praise and prayer in the home. It would be good to recognize not only the child's birthday, but the anniversary of his Baptism, inviting pastor and friends and celebrating the occasion with a family service. The child must be a participant in all ways observed to maintain a Christian way of life in the family.

2. The child needs to be assured that the pastor is not a shepherd of adults only, but is his pastor, too; and an intimate relationship with his pastor is to be encouraged, seeing that they are together for prayer with the pastor (in the family) as often as possible. Telling the child to "go out and play because the pastor has come" is obviously not a way to encourage this relationship. The pastor has the opportunity to be an especially faithful servant of his Lord at those crisis times when a child is seriously ill.

3. Then there is the matter of "public prayer"—which is the activity of the whole family of God in concert, and not to be thought of as the so-called "adult service of worship" alone. Following the Church calendar, observing especially the Lord's Day and other Holy Days, children together with adults as the whole family of God, offering prayer and service is what is meant by "public prayer". In latter times, there has grown an unfortunate tendency to separate "children's worship" and "adult's worship"—where originally worship was one for all members of the "family". Children can participate as ministers of the word in worship by singing in the choir and taking other parts. To speak of the service of worship as "trying or boring" for active youngsters is to forget that worship is a decidedly "active" affair. And public prayer according to the Church calendar, can be related to the events of home life by a judicious and understanding use of seasonal (Church) symbols, colors, decoration, and so on. There is a problem raised by the confusion that may take place in the child's mind because of the year round and indiscriminate observance of many Buddhist and other festivals. (And care must be taken to distinguish what is genuinely Christian from what may be mixed up with pagan customs.) Christmas, for

example, must not be observed as just another "festival".

4. The spiritual education of the child must be inter-related with the education of mind, body and social habit. There is a tendency to turn the education of the child over to schools, as soon as he is out of infancy, where spiritual education is neglected—and because of this neglect, the other aspects of education, too, are incomplete. Sunday Schools cannot possibly make up for this neglect, so that the Church must take responsibility for spiritual guidance beyond the Sunday School, through week-day activities. Not only so, but it may even be necessary to place the child in a Church-related kindergarten, parochial school or "mission school" which are thoroughly committed to the inter-relationship of spiritual with other aspects of education. Adult members of the Church must pray and exert themselves to see that the mission of spiritual education in these schools is fulfilled.

In addition to fulfilling the condition we have described in the foregoing paragraphs, we would stress the importance of the parent's leading the child, as soon as possible, to become a communicant and to live the fuller life of membership in the Church. It is evident from the nature of Christ's intention in instituting the sacrament, as well as from an examination of the nature of the Holy Communion itself, that it is a parent's duty so to lead his child. If we consider how necessary it is to share in the Holy Communion, in order to lead a life according to Grace and Truth, Word and Sacrament, we will realize how important it is to lead the child to Holy Communion. As to the question of when a child should begin preparing for Confirmation, full membership in the Church, we would stress that it should be from the moment he is Baptized. Some will say that Confirmation and Communion are not for the child until he is "grown up" and therefore, do not give them any thought until such time; this neglects the early years, which is a serious failing. Of course, when he is later told he must go to Church and receive Confirmation instruction, the child is not prepared in mind and heart to receive the suggestion. Or, which is equally serious, if he goes compliantly, it is to obey only at the cost of a damaging repression of healthy self-assertion. Hence, we have stressed the necessity of beginning his preparation for Confirmation and full membership in the Church from the moment of his Baptism. The general "method" of such preparation is that the parent, with pastor and teacher, keeping the purpose of preparation clearly in focus, shall employ whatever means to achieve it. Certainly, we have seen it is not enough to send the child to Sunday School and "hope for the best".

5. A parent has such responsibility of leadership not with respect to his own child alone, but with respect to other children, as well. This difficult matter has been left as the last main point to be made, because we had first to see how great is our lack of effort and experience with our own children, and therefore what a grave task it is to undertake the spiritual guidance of other children who have received no religious education from their parents.

Simply to lead these children to Baptism and to fail to instruct their parents, or to help them to some understanding of the meaning of this mighty act, is to fail seriously. Such children will not become, in truth, members of the family of God—although they have been made “children of God”—and will not live as such. So, while there is no difference of purpose with respect to children of non-believers, it is required to treat them with particular earnestness. Here let me give two general suggestions for approach.

a) While it is unlikely that the children of non-believers shall be led to Baptism as early as children of believers, and be brought up as members of the Church family, it is necessary for their spiritual growth that the Church, the Gospel, the Word and Sacrament, and Christ himself, be ever “by their side”. For this end, we must in their lives, help them keep their hearts open, their minds and interest alert, support them in their understanding and develop in them the “readiness” for the opportunity of Baptism. The opportunity is recognized only when they grow up, but the seed of recognition is planted early.

b) Leading these children to Baptism cannot be separated from “evangelization” of their parents; if we are at all aware of the close relationship of parents to their children, we know this! To turn the children’s hearts to God, bring them into the Church, without the cooperative consent of their parents and the parallel effort to bring the children up accordingly, is to mislead the children.

Believers are all witnesses for Christ. It goes without saying to be a believer is to be an “evangelist”, and this includes the responsibility to bring all children to Christ, and their parents with them.

Finally, I return to the words with which this sermon began, “He rejoiced with all his household that he had believed in God”. In these words, we find charted the course for all of us to follow in fulfilling the task of religious education. This sermon is but one explication of that course.

There are many little-known champions of the Faith who go about unassumingly doing what they consider the Lord's bidding is for them, and of whose "careers" we are glad to know. The subject of this biographical sketch is one about whom it may be said, "Here is a good and faithful servant".

Never Too Old to Start

KENNY JOSEPH

Did you ever hear of an 87 year old missionary? If you met Mr. Kikumatsu Togasaki for the first time, you would probably say what I did, "But he can't be a missionary . . . he's too old!" Besides having the distinction of being the oldest missionary to go from America (87 years young) he also left behind a prospering business as well as spurning invitations to lecture for the Japanese-American society.

This lecture offer from the Nisei Civil Rights Committee of California was quite tempting. The Committee was born in an honest effort to mediate between the American Government and the thousands of Japanese-American citizens who were forcibly evacuated during World War II and whose property was confiscated as a security measure. He was the popular champion of his people's cause. He would have gladly continued this work had it not been for one secret ambition: to give his last and best years to preaching the gospel to his own people in the country of his birth. His final speech to the group could be summed up in an old Japanese Proverb: "You can't wear 2 sandals on the same foot."

Amid warnings of, "You'll never make that long trip" . . . "You're too old" . . . "think of your wife and children," bespectacled, sprightly Togasaki made his way up the gangplank of the SS Contest and with Bible in hand, waved goodbye. As the ship sailed her way under the Golden Gate bridge, tears raced down his face . . . tears that reminded him that this might be his last trip.

Spartan-like Togasaki was born in a frugal home on October 28, 1867 near Mito, Japan. Even though his family were nominal Shintoists, he claimed he was an atheist since he was old enough to do his own thinking. His ambition to become a chief justice was encouraged by a scholarship to Tokyo University. However, soon discouraged by underworld politics, he quit and came to America to make his fortune.

This starry-eyed 19 year old lad was sadly disillusioned as he had to quit

an English grammar school in favor of earning his bread and butter. He slowly plodded up the ladder of success, starting out scrubbing floors, washing clothes, cooking and doing odd jobs, always reading anything he could find. His first reading of the English Bible was very frustrating. It inspired the highest ideals—but he didn't find the power to carry them out. It was like screaming for a life-saver only to get one thrown to you with no rope to pull you in. He wanted desperately to find reality. Once a friend even asked him to go together as a missionary team to Hawaii but Togasaki had to admit: "I can't, I haven't anything to give them . . . I'm not even saved . . . and besides I'm scared to die!"

He read the New Testament and "The Imitation of Christ" in his spare moments. One quiet evening, he read Christ's words in John 5:24. That rang a bell. A light burst in his soul and a heavy burden of sin seemed to roll off his spiritual shoulders. He sighed, "I *do* hear His words . . . I *do* believe on Him, now I *have* eternal life . . . I'll never come into judgement in hell, I've just passed from death to life."

Now he studied the Bible with an understanding heart. An opportunity to return to Japan for business purposes opened up and he also used it to spread the gospel through his sincere testimony. He married his childhood sweetheart and came back to America on the eve of the China-Japan war. After the first of nine children was born, Togasaki followed St. Paul and "made tents" while he preached. God prospered his wholesale grocery export-import business. All went well until the tragic San Francisco earthquake-fire disaster of April 19, 1906. His business was burned to the ground with a total loss of over \$10,000.

His unsaved friends scoffed at him for not taking out insurance. With the inner peace of Job, he started from scratch, and paid off every cent of his debts. Once again his business flourished and he saw to it that every one of his nine children received a college education. Today his six girls are all in the medical profession, the oldest son is president of the "Nippon Times" daily newspaper in Tokyo, another is manager of his business and the youngest son is studying in Duke University.

Saintly Togasaki, whose back is supported by a brace and whose ears depend on a hearing aid, gets around his country like a school boy on an excursion. He sums his life up with, "It pays to serve the Lord with a heart single to His glory. There's only one who never fails: look to Him!"

With perfect peace of mind he arrived in Tokyo where plans were laid for an evangelistic tour from Hokkaido to Kyushu. His meetings aren't big mass

rallies. Sometimes he travels miles out of the way, just to see an old friend he prays for, or visit some sick person who wrote him. "What a joy it is to come back and fellowship with a group of believers you had the privilege of leading to the Lord 40 years ago," he said. Wherever he goes, PTA meeting, factory or jail service, church, YMCA, open-air meeting, Mr. Togasaki always hits these three themes: God, sin and salvation. His personal ministry reaches from the lowest farmer up to the Emperor's household where he witnessed to Crown Prince Akihito.

His biggest thrill is to see many of his own people come to a crisis experience of sins forgiven and a home in heaven as they repent of their sins, give up their Buddhist and Shinto idolatry and trust in Christ. Actually, this story will have to wait for it's ending when Togasaki sits down and writes those lines, 20 centuries ago written to young Timothy by aged St. Paul: "I have fought a good fight, I have kept the faith, I have finished the course."

The Book Shelf

Compiled by *HUGO MUNSTERBERG*

Gwinn, Alice E., PRESSING ON TOWARD FULLNESS OF LIFE.

This little book contains 36 short sermons or talks which the author gave to the Junior High boys and girls at Doshisha, in chapel and on other occasions. The sermons are arranged under six headings: Man longs for God, Life's Choices, Growing in Spirit, Living Together, The Parts of the Body, and Special Occasions. As the categories indicate the content of this book tries to meet basic spiritual needs in the life of boys and girls who are now growing into maturity. Each sermon is addressed to young souls who must make an important decision about the challenging problems of the world both outside and inside themselves. To each of these challenges and problems, the author gives a sound and clear answer which springs from the depth of a devoted Christian life. She proposes a Christian faith, a Christian way of thinking about the universe, a Christ-like attitude towards human relations, and a Christian commitment to the will of God. The illustrations are concrete and interesting. Each talk begins with the scripture verse or verses and ends with a short prayer, and scriptural references are often added, so that this book can be used as a devotional book for the junior high years. To those who are concerned with the spiritual growth of the junior high years, this book is a help in dealing with their problems.

—Grace Furuya

Brunner, Emil, ETERNAL HOPE, trans. Harold Knight, Westminster, 1954

Here is a handbook on every major facet of Hope, from the Beatific Vision to the question of whether the Kingdom can come on earth in a political way, on Judgement after death, on the Antichrist, on the importance of the present, on Christ's resurrection, etc. These subjects are explored, explained, and put into a consistent framework. The book is both clear and technical in this. Dr. Brunner's thesis is a blessed one: "We have nothing to teach about the future coming of the Lord and His kingdom which does not spring from faith in the Lord Himself. It will consequently be plain that it cannot be a question of either fantasies or wishes." Such a rigorous self-limitation means that those outside Faith will not seize the book for their own immediately, but it does mean that those with Faith have now perceived precious guidance and instruction that will not pass away. The thoughts that are organized here will not pass away because they are the teaching of the New Testament. "We are, in the last analysis, obliged to accept the contents of Christian revelation itself, and not isolated Biblical formula." (p. 185)

One of the curious aspects of the world of ideas is how the analyses of our misery, of our own or other peoples' faults, are often so breath-takingly brilliant. But when it comes to something constructive instead of analytical, we have much less to say.

(After the details of the Passion we have even in Scripture curiously divergent and minimal accounts of the glory that followed.) It is in this respect that Brunner is particularly helpful. It is no small thing to be constructive, and scholarly, and interesting. *Eternal Hope* is.

This reviewer, on hearing about the book, first looked for a kind of existential, poetic presentation of Hope, such as Kierkegaard gave of Love in "The Works of Love." But he did not find it—and then he did. *Eternal Hope* is mainly systematic, data-centered thinking. But that thinking is always luminous and existential; and powerful and poetic insights arrest the reader at many points. E. g. on the objectivity of talk about Hope:

"God's Word—and this we must repeat over and over again—is a Word of challenge, not of doctrine. Its implication is not: There are.... The sentence which begins with "There are" is a theoretical sentence making me a spectator, an observer of a certain state of affairs. But the divine Word refuses to tolerate spectators and observers....

The Word of Scripture is truth but not, as all other truth aims at being, a truth representing an objective condition of things, but formative, subjective, personal truth which makes me true....

To wish to think objectively about God shows a lack of reverence and makes impossible what is the chief thing aimed at: trust in His love."

(pp. 183—4)

There are many minor benefits to be gained from this book, not only in thinking about hope, but about many other current problems. For example, about French existentialism: "Man, no longer able to find a meaning in his life, hits upon the mad thought of giving it and his world the meaning which it has not." (p. 83). Or about Albert Schweitzer's present theological position: "...renunciation of Biblical faith in favour of an Indian philosophy of timelessness." (p. 122). Or about Barth's systematization: "He has forgotten Kierkegaard's and his own essential insight that 'truth is subjective.'" Especially valuable is Brunner's discussion of Bultmann's 'de-mythologizing.' He shows it to be a nearly disastrous reaction to Barth's hardening orthodoxy.

This master handbook has one mortal fault: there is no index.

—William D. Eddy

Kawasaki I., JAPANESE ARE LIKE THAT, Tuttle Company, Tokyo, 1955. Price ¥540.

During the past years the Tuttle Company has published a whole series of books interpreting Japan to the Westerners, varying all the way from the classic descriptions of Japanese life by Lafcadio Hearn to comic cartoons depicting the experiences of G. I.'s during the occupation. This new volume is a welcome addition to this literature, for it is written not by a Westerner but a Japanese who as a diplomat has spent much of his life abroad and therefore combines a good understanding of the Western mind with

the knowledge of his native tradition.

For the old Japan hand much in this book will be only too familiar, as his discussions of Japanese baths, broiled eels or the flimsy houses, but other points discussed will no doubt give fresh insights even to those who thought they knew Japan well. Being an extremely Westernized Japanese, Mr. Kawasaki dwells very much upon the shortcomings of Japan; in fact to many Japanese he must sound overly critical, and he makes few comments about the many things which this reviewer at least has found admirable or delightful in this country.

Strongest is his discussion of the social and economic problems which confront Post-War Japan, for here a thorough grasp of the facts is combined with a fair and objective analysis of the situation as it actually exists. Not that the author adds any very new or original insights; but the summary of the population problem and the problem of low income groups is very lucid and worthy of study. Especially, the chapter on how to live on \$50⁰⁰ a month is a must for all those who wish to have a true understanding of the financial problems of the average Japanese family. On the other hand, the author shows less competence in the discussion of cultural matters, a sphere in which the Japanese have been particularly outstanding. Generally speaking, I think this book gives a good insight into Japanese life of today and can be highly recommended, especially to those who are new to this fascinating country.

Hugo Munsterberg

Stoetzel Jean, WITHOUT THE CHRYSANTHEMUM AND THE SWORD, Columbia University Press, 1955. Price \$ 4.00

This book is the result of an inquiry into the attitudes of the youth of post-war Japan, undertaken by two European scholars, a French Sociologist and Dutch Japanologist, under Unesco auspices. As the title suggests, the author thinks of this study as a follow up of Ruth Benedict's "The Chrysanthemum and the Sword" which was published almost exactly a decade before, in 1946. The investigation underlying this study was undertaken during 1951 and 1952 to determine the effect which the occupation reforms had upon the young people of Japan.

The different sections of the book deal with various aspects of the problem such as the place of youth in Japanese society, the effect of the reforms, the relationship of Japanese youth to the outside world, their attitude towards public institutions and towards private relations, and finally the personality of the young. A wealth of statistical material is employed, some of it especially gathered for this study, but most of it taken from Japanese sources such as sociological studies, polls, tests and autobiographical sketches written by students. The number of samples is often disappointingly small, nevertheless, the total material gathered together here is impressive, indeed, and makes the book of great value to the student of Japanese society.

However, this material is presented with very little interpretation so that the author never arrives at any general conclusions on the basis of his statistical data. The very quality which made Ruth Benedict's study so illuminating, namely, that she had the gift to

synthesize her material and come up with lucid insights into the traditional behavior patterns of the Japanese, is singularly lacking in this work. In fact, the very title of the book is rather misleading, for the author by no means shows that the post-war youth has completely broken with the past; in fact, if any conclusion can be reached, it is rather the opposite: that the traditions although modified have persisted.

It is not possible to give more than, a few examples of the findings. Two which this reviewer found the most interesting were the result of the investigations into types of values Japanese youth believe in, and into their attitudes toward foreign countries. In the first instance, the author, following Spranger, classifies people into six general types, namely, social, economic, aesthetic, political, academic and religious. He then breaks down the subjects of his study into rural and urban and into age groups and comes out with two startling results: one is that the aesthetic type which accounts for 8% of the total is found to include no less than 23% of the urban youth between 16 and 19, and 16% of rural youth, as compared with 5% and 3% respectively for those over 30. On the other hand, the religious type which accounts for 1% in the total population, and 2% of those over 30, is found hardly at all among urban youth and only 1% among the rural youth. This forms an interesting contrast with the 38% and 30%, respectively, for the social and economic types found in the total population. That religious values play a very insignificant part in the life of Japanese youth is further emphasized by two other findings: one derived from answers to the question, 'which activities give you the greatest satisfaction?' The result showed that only 1% of the men and 3% of the women listed religion as the most important factor; the other study shows that when asked if they required some religious belief or outlook only 36% of the men and 37% of the women replied in the affirmative.

Among the many data given in regard to Japanese reaction to foreign countries perhaps the most interesting is the result of a poll asking which countries the Japanese deemed superior to Japan. The United States was named by 81% of the total. The United States was followed by Great Britain, France, Germany and the Soviet Union, in that order, in percentage of mention. However, when broken down according to educational background, it was found that the more education people had received, the higher was their regard for Britain, France, Germany and the Soviet Union. When the causes for this were listed, it was found that French culture, and German and Russian science and technology, were deemed superior, while various aspects of British life, such as science and technology, also intellectual values and political institutions, were considered superior.

Material such as this is valuable and interesting, but we wish that the samples used were more numerous and the materials were better digested. The study should be of interest to any one who wishes to inquire into the changing social mores of Japan.

Hugo Munsterberg.

From The Religious Press

Compiled by *WILLIAM P. WOODARD*

World Religions Parley

A "Conference of World Religionists" was held at International House in Tokyo August 1-4. Approximately two hundred delegates attended, of which about sixty were foreigners some of whom came especially for the conference. Fifteen countries including Ceylon, Formosa, Indonesia, India, Korea, Malaya, and the United States, were represented. Present were Buddhists, Christians, Mohammedans and members of two or three less well known faiths. Subjects for discussion included Inter-faith Cooperation, Religion and Peace, and social problems. A number of resolutions were adopted, the most important of which proposed setting up a World Council for Interfaith Cooperation, abolition of nuclear weapons, reduction and ultimate abolition of armaments, abolition of prostitution, and entry into the United Nations of all non-member nations.

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Without Church, There is No Non-Church Movement

(Editorial, Kirisuto Shimbun, July 2, 1955)

Criticism of Japanese Christianity made by Dr. Emil Brunner has given rise to public discussion. Voices of discontent were heard in various places when Dr. Brunner praised the Non-church Group while speaking ill of the United Church of Christ. According to him, in spite of a whole century of evangelism, there are only a few Christians in Japan and accordingly Christianity has almost no influence. One reason for this, he says, is that the military occupation was confused with Christianity in postwar Japan, and this has led to a stigma being placed on Christianity. A second reason is that Japanese society is just like a man bound firmly hand and foot, with the deep-rooted habits of Buddhism and Shinto.

Moreover, a third reason mentioned by Dr. Brunner, Christianity is being propagated just as an intellectual revolution is occurring, just when modern philosophical thoughts such as atheism, materialism and existentialism are appearing one after another. In western countries a Christian tradition extending

over a thousand years serves to prevent people from being poisoned by these thoughts while Japan, with no such Christian tradition, has rapidly been spoiled with vulgarities.

He is a great scholar and has been very observing. Especially, his regarding the combination of military occupation and Christianity as unwholesome is interesting. Under General MacArthur's occupation U.S. evangelists and Japanese Christian leaders believed that a vast opportunity for evangelism had just arrived and should not be missed. We wonder what they will say if they now hear this opinion of Dr. Brunner.

His second reason is quite rational. However, the things that actually hamper the Christianization of Japan are the poverty and avarice of the Japanese people. They don't like Christianity which demands a life of love and service. This is why "divine-favor-centered" religions prosper in Japan. These religions wear the masks of Shinto or Buddhism, but they are neither true Shinto nor Buddhism. We should like to have Dr. Brunner know that Shinto and Buddhism serve rather as the Old Testament of Christianity.

The third reason holds good with Japanese intellectuals. However, what troubles the majority of present-day youth is the matter of miracles. Young people who have been given education higher than middle school are apt to think that Christian faith is superstitious. Dr. Brunner should not ignore this fact.

He also pointed out that the poverty of Japanese churches is an obstacle in the growth of Christianity. As for sermons by Japanese ministers, he quoted a certain judge's words, "Sermons pass over our heads," and presumed that such trouble might be caused by a misunderstanding and misappropriation of Barthian theology. However, he spoke highly of the Tokyo Theological College which is training future Protestant preachers and said he was impressed by students as well as professors there.

Then the Doctor admired the Non-church Movement as a layman's effort to preach the gospel.

Reading the Doctor's views, we find that he lacks understanding of actual conditions of Protestant churches in Japan. As Rev. Masahisa Uemura once said, the Non-church group owes its existence to churches. Non-church leaders once belonged to their own churches, but protested and left them. Japanese Protestant churches have ministers and members firmly united together and are self supporting though they are poor. They root deep in the Japanese society and serve also as the salt of the earth. Though they may look weak, they are firmly rooted.

Dr. Brunner should understand that the truly powerful organizations in Japanese society are the Protestant Church and the Japan Communist Party.

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Gathering for the Congratulation of the Emperor's Birthday

On April 29, the birthday of the Emperor, a service was observed at the Meiji Shrine. On the afternoon of the same day, the chief priest invited representatives of organizations related to Shinto and celebrated the birthday with them.

At the meeting they talked about the current of thought and religion in Japan. Those present expressed the wish that Japan, whose symbol is the Emperor, must be made a country of the gods and that *Kannagara no michi* (the way of the gods) should be exalted. They also expressed a desire that there should be mutual respect among them in order to attain this end.

(Jinja Shimpō—May 16, 1955)

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Patriotic Love and Labor Movement in Japan

It is regrettable that the labor movement in Japan is wanting in patriotic love. Today the spirit of patriotic love exists vividly in all countries in the world. As to the spirit of patriotic love, what we mean is not that of Stalin or Mao type. The fanatic Japanese Communists do not yield to Russians and Chinese in regard to the spirit of patriotic love of Stalin or Mao type. It is not such a spirit of patriotic love that I mean. Patriotism on the basis of a Communistic view of life or the Western view of life, and that on the basis of the Japanese traditional view of life, are not the same. The background of the Japanese traditional view of life is Shintoism. Will it be Shintoistic patriotism or materialistic patriotism? The Japanese traditional view of life can be preserved only under traditional living conditions, and yet the living condition of the labor class is separated from the Japanese tradition.

The economic basis of the family system was lost by an individual-wage system. When the family system was lost, the relationship was lost. With the development of industrial cities, the love of one's own province was lost and, finally, the relation between the patron-shrines of the province and laborers is passing. The Shinto view of life will be stabilized where the living conditions are determined by shrines, provinces, relatives and families. Mere patriotic

doctrine is useless for the revival of a Japanese traditional view of life in the Japanese labor movement. It is a fundamental question whether the nature of Japanese traditional living conditions can be revived or not among the city labor class which has become separated from traditional living since the Meiji era.

(Jinja Shimpō—May 16, 1955)

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Shinto to Push into the World

The first meeting to discuss Shrine Shinto's expansion abroad was held on July 5, at the Tokyo Grand Shrine. Present for the occasion were many prominent Shinto leaders. At the meeting, the question of sending a Shinto mission abroad, the reconstruction of shrines in Hawaii and Los Angeles and plans to construct a shrine in Sao Paulo, Brazil, to answer the demand of Japanese emigrants there, were discussed.

(Chugai Nippo—July 16, 1955)

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Freedom of Religion and the Separation of State and Religion

In view of the fact that freedom of religion and the separation of the state and religion as prescribed in Articles 20 and 89 of the Constitution are likely to lead to a contempt for religion, and because the regulations regarding religion in the Educational Standards Law and the Social Education Law are being operated wrongly; and because the way of thinking when the Shinto Directive was issued is not necessarily suitable to the present situation, the Education Ministry organized a joint council with the General Affairs Section, Primary and Middle School Education Section, Religious Affairs Section and is going to formulate concretely the standard for dealing with freedom of religion. On July 13, at its second meeting, the relation between the state and memorial services was discussed. The new standard will be issued to all interested parties by a notification or a vice-minister's circular, by the fall at the latest.

(Chugai Nippo—July 16, 1955)

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Religious Directory of the Education Ministry

A Religious Directory (Shukyo Nenkan) for 1955, edited by the Education Ministry, has just been published by Gyosei Keiei Kyokai.

(Chugai Nippo—July 16, 1955)

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Re-examination of the Religious Juridical Person's Law

(Editorial, Jinja Shimpō—July 11, 1955)

Though the necessity of enactment of a Shrine Law is advocated, the views of shrine men do not agree. To bring the views to a conclusion, it would be better to correct the defects of the present Religious Juridical Person's law. The present Religious Juridical Person's law is an imitation of an American law. It is reasonable for the law of religious organizations which consist of men of the same belief. It respects the autonomy and independence of religious bodies. It is good for new countries like the United States or for new religious in Japan. But it has many unsatisfactory points as a law to deal with shrines which have more than 1,000 years of history. Shrines with a long history have existed on the support of their followers. The invisible multitude all over the country are a very important element in maintaining shrines. Yet the present law gives no power to them. In the present law only a few responsible officers have extremely important decisive power, but the manner of their selection is not clear.

There is no question when the responsible officers dispose matters, bearing in mind what the innumerable believers of the same faith throughout the country wish, but when irresponsible men are elected as officers, through an unclean way of selection, we can easily imagine what will come.

We may leave the daily operation of juridical persons to them but it is unreasonable when important matters, such as a fundamental change in character, amalgamation or dissolution, are left to arbitrary decision of a few responsible officers. It is said that one may protest, as a person concerned, a public announcement. However, the present regulations making possible the entering of objections are only nominal regulations. The public announcement is not always made to all believers of the same faith throughout the country, and formal objection has no effect. These are great defects of the present law. As a consequence the rights of responsible officers are exaggerated while the will of innumerable believers of the same faith is either ignored or neglected. It is easy to avoid trouble when the establishment of a religious organization is not of long-standing or the lists of believers, however many they may be, are complete. The trouble can be settled then by a strict election of responsible officers. However, in shrines or temples which are scattered all over the country and are supported by "invisible and innumerable believers and supporters," to make exact lists of believers is impossible. The dubious way of electing responsible officers is not due to the negligence of lawmakers, but it might be a natural result

from actual conditions. To correct such matters, further prudent study of the way of election of responsible officers, as well as of the limit of their rights, is desirable.

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Private Faith of the Emperor

(Editorial, *Jinja Shimpo*—June 13, 1955)

Many of those who attended the national meeting of representatives of shrine worshippers and the meeting of the Councillors of the Shrine Association expressed their dissatisfaction with the present Constitution. They also stressed that its interpretation and application should be fundamentally changed if it is to remain.

Regarding the relation between the Emperor and Shinto, it is generally said that from a legal view point the Emperor's faith towards Ise Shrine or the three shrines in the palace is merely a private affair and that the rites which he celebrates are also his private acts. We cannot understand this. The word Tenno means a sovereign who occupies the supreme position in Japan and it shows a public capacity. After the termination of the war, the word "Shitekina Tenno" (Private Tenno) has frequently been used, but it is not right. Expressions such as the "private faith" or a "private act" of the Emperor are very vague. "The private act of the Emperor" according to the present interpretation of law may mean the "private act of the person who is on the throne." Thus his private act must not have any relation with the throne. If it has, it has a public character. When we say that the Emperor abstains from smoking, it is his private act, for it is not said in relation to his position as the Emperor of Japan. It is not a question of Japan's public Tenno, but a private act. However, the relation between the Tenno and Shinto is not private. It is needless to say that the rites in the palace are not observed privately, but are related to the throne. Those rites cannot be considered apart from the public position of the Tenno. This is clear even from the present Imperial Finances Law modeled after the law of crown property of England.

Even under the occupation, Ise Shrine reported important matters to the Emperor and obtained his sanction. The occupation authorities might have interpreted those acts of his as the private affairs of a person who is on the throne, having no relation to the public. But Ise Shrine must have understood the Imperial sanction as a public act of the Emperor.

It is regrettable that these matters have remained ambiguous since the occupation. Utterly disregarding international law which prescribes that "occupation forces shall not interfere with religious affairs," because the occupation authorities did interfere with religious matters, the government and the Imperial Household Agency may have been obliged to keep the matter ambiguous. However, three years have passed since the end of the occupation. At this time, when the set-up of Japan as an independent country is being formed, such an important matter should not be left unsolved.

Personals

Compiled by *MRS. FRED BARRETT*

Marriages

Miss Masako Endow (IBC-MC) and Mr. Yoshiro Arami were married in Kagoshima on August 7th. Diora Spear (UCMS-IBC) to Chaplain James L. Williams of Ashiya Air Base, Kyushu. Miss Marion Loveless to Captain Carl Silfwerbrand on May 30, 1955.

Births

Grace Bedinger, July, 1955; Parents: The Rev. and Mrs. Walter Baldwin (PS). Frederick Makoto, August 4, 1955; Parents: The Rev. and Mrs. Ted Kitchen (MC-IBC). Katharine Elizabeth, August 5, 1955; Parents: Mr. and Mrs. David Larson. Paul Bryan, July 7, 1955; Parents: The Rev. and Mrs. Norman Overland (FM). Charles Herman, June 21, 1955; Parents: Mr. and Mrs. John Sarjeant (TEAM). Deirdre Ruth, May 28, 1955; Parents: Mr. and Mrs. Thomas Mitchell (TEAM). Donald Alfred, May 9, 1955; Parents: The Rev. and Mrs. E. F. Carey (UCC-IBC). Carol Ann, April 28, 1955; Parents: Dr. and Mrs. J. P. Satterwhite (SBC). Timothy Joseph, July 11, 1955; Parents: Dr. and Mrs. C. F. Clark (SBC). Paul Lawrence, July 23, 1955; Parents: Mr. and Mrs. J. F. Bridgman (PS). Julie Ellen, May 22, 1955; Parents: Mr. and Mrs. Gordon Van Wyk (RCA-IBC). Eugene Mamoru, May 25, 1955; Parents: Mr. and Mrs. Aigi Kamikawa (UCMS-IBC). William Michel, June 8, 1955; Parents: The Rev. and Mrs. Robert Rahn (MC-IBC). John, April 12, 1955; Parents: The Rev. and Mrs. Arthur Kamitsuka (PN-IBC). Christopher, June 21, 1955; Parents: Mr. and Mrs. James Frederick Melchert (E & R-IBC). Glen Peyton, April 16, 1955; Parents: Mr. and Mrs. Glen Johnson (PN-IBC). A baby girl on March 19, 1955; Parents: Mr. and Mrs. A. P. McGarvey (CMA). Judith Anne, April 11, 1955; Parents: Mr. and Mrs. Anthony Bollback (CMA). Royce Bernard, June 3, 1955; Parents: Mr. and Mrs. Bernard Thiessen (GCM). Debra Corinne, June 29, 1955; Parents: Mr. and Mrs. Peter Voran (GCM). Nathan Lane, February 28, 1955; Parents: The Rev. and Mrs. John Bowan (ELS). Evangeline Signe, April 23, 1955; Parents: The Rev. and Mrs. Ken Stenberg (ELS). Miriam Grace, May 12, 1955; Parents: The Rev. and Mrs. Norman Olson (ELS). Claudia Evonne, May 31, 1955; Parents: The Rev. and Mrs. Douglas Swendseid (ELS). Paul Elinar, May 30, 1955; Parents: The Rev. and Mrs. Norma Neuman (ELS). Lisa Ann, July 13, 1955; Parents: The Rev. and Mrs. Chas. Germany (MC-IBC). John Edward, August 6, 1955; Parents: The Rev. and

Mrs. David Swain (MC-IBC). A baby girl; Parents: Dr. and Mrs. Neal C. Woods (SDA).

Departures

Mr. and Mrs. Hartley B. Ludden and their children left on June 13 to return to America for furlough. (SDA)

Mr. and Mrs. Robert Foster. (FEGC)

Mr. and Mrs. Edward Melugin (JAM). Dr. and Mrs. Sorrentino, The Rev. and Mrs. Frank Tetro, Miss Gladys Jones, and Miss Sarah Jane Kiper all of CBFMS left for furloughs in America this summer.

Miss Katheryne Thompson (PS) returned to the U. S. after completing term of three years as teacher in Seiwa Girls' School, Kochi.

The Rev. and Mrs. P. Savolainen (LEAF) and family left on furlough.

Miss Lena Daugherty (PN-IBC) retiring after full service in Japan.

Miss Irene Reiser (PN-IBC) retiring after full service in Japan.

Ralph and Genny Buckwalter (M). Miss Constance Purser (MSCC) left on furlough. Miss Lois Colberg (ALM) left for furlough. Dr. and Mrs. Maurice Troyer (IBC) left for furlough. Miss Bernice Boyum (ELS) for furlough.

Miss Lydia Hanson (ELS) for furlough. Miss Andeline Arneson (ELS) sick leave.

Mr. and Mrs. Ben Zerbe, Miss Elsie Jean Utterback, Mr. and Mrs. Willis Adams, Miss Florence Karlson, Miss Thelma Clark—all of TEAM.

Mrs. Tsugi Fukunaga, The Rev. Noboru Arase, The Rev. Sadamoto Kawano, Mr. Katsuji Sugimoto—all of SBC.

IBC missionaries sailing for furlough in July and August: Mr. and Mrs. Wm. Barrett (EUB); Mr. and Mrs. Gil Bascom (MC); Milton Bierman (AB) term completed; Mr. and Mrs. M. Carrick (PN); Rev. and Mrs. John Cobb (MC); Virginia Deter (PN); Mary Eads (MC) term completed; Dr. Gertrude Feely (MC); Clinton Ellis (UCC) term completed; Doris Hartman (MC); Mr. and Mr. Howard Huff (UCMS); Mr. and Mrs. Glen Johnson (PN); Miss Alice Jefferson (MC); Miss Violet Langland (UCC); Jean Littlejohn (AB); Miss Virginia Mackenzie (PN); John McMullen (MC) term completed; Mr. and Mrs. B. C. Moore (RCA); Mr. and Mrs. Paul Oltman (PN); John Squire (MC) term completed; Dorothy Taylor (PN); Gloria Reed (MC); Carol Van Zoeren (RCA) term completed; Faye White (MC) term completed; Mr. and Mrs. Philip Williams (E & R); Lloyd Graham (UCC). William Estell (RCA) term completed. Miss Janet Oltman (RCA) is retiring. Miss Myra Anderson (MC) because of ill health returned to USA.

Changes of Address

The Rev. and Mrs. J. T. Magruder from Kobe to 65 Saiwai Cho, Takamatsu. The Rev. and Mrs. Arch B. Taylor, Jr. from Kobe to Shikoku Christian College, Zentsuji. Miss

Betty Stewart from Kobe to 116 Shigatsuta, Hongu Cho, Kochi. The Rev. Benson Cain from Zentsuji to 3 Kumochi Cho, 1 chome, Fukiai Ku, Kobe—all of (SP). Miss Mary McCrimmon to 1-707 Mure, Mitaka-shi, Tokyo; Miss Margaret Trueman to Ryogoku, Tomisato-mura, Inba-gun, Chiba ken; The Rev. and Mrs. Rendell Davis to 19/9 Tsunamachi, Mita, Minato-ku, Tokyo; Mr. and Mrs. Pierce Getz to 28 Uwacho, Komegafukuro, Sendai; Mr. and Mrs. D. Troxell, Rifu mura, 15 Nonakazawa, Miyagi Gun, Miyagi-ken; Mr. Roger W. Floyd, Missionary House, 7, 10-chome, Daiko-cho, Higashi ku, Nagoya shi Rev. and Mrs. Arthur Gamblin, 8 Kita Nagasa dori, 4-chome, Ikuta ku, Kobe; Miss Jean Peters, c/o Tsunehiko Maki, 361, 4-chome, Asagaya, Suginami ku, Tokyo.; Miss Dorothy Schmidt, 500, 1-chome, Shimo Ochiai, Shinjuku ku, Tokyo; Miss Alberta Tarr, Nishi Noguchi machi, Beppu shi; Dr. Gilbert Schroer, Takada machi, Onuma Gun, Fukushima Ken; Mr. and Mrs. H. Shorrock, 44 Hachiyama, Shibuya ku, Tokyo; Miss Gwen Suttie, Toyo Eiwa, #2 Toriizaka, Azabu, Minato ku, Tokyo; Miss Leona Douglas, Yamanashi Eiwa, 5090 Moto Joya machi, Kofu; Miss Elizabeth Howell, Fukuoka Girls School, Fukuoka; Miss Mary Jones, Hiroshima Girls' School, Hiroshima (temporarily); Mr. and Mrs. Geo. Reusser, 335 Furuno-cho, Kawachinagano-shi, Osaka Fu.; Mr. Carl Schweitzer, 61 Kozenji-dori, Sendai; Miss Esther Selvey, c/o Aikei Gakuen, 1-chome, Motoki cho, Adachi ku, Tokyo; Mr. and Mrs. Paul Tanis, 1543-2 Terao, Ayase Machi, Koza Gun, Kanagawa Ken; Miss Elizabeth Tennant, Kwassui Girls' School, Nagasaki; Miss Elizabeth Voehringer, Aisenryo, Raiha mura, Kazo machi, Saitama ken; Mr. Henry Warkentyne, Kwansei Gakuin, Nishinomiya; Miss Marjery Mayer, 143 Kajiya machi, Kagoshima; Mr. and Mrs. James Joyce, Chinzei Gakuin, Isahaya shi, Nagasaki ken; Mr. and Mrs. Eliot Shimer, 305 Shiroyamacho, 2-chome, Nagasaki; The Rev. and Mrs. F. H. Muir, Ichijo-dori, Karasumaru Nishi, Kamikyo-ku, Kyoto (UCC-IBC). The Rev. and Mrs. Hubert Helling are at 229 Oyamadoi, Tamagawa, Setagaya-ku, Tokyo, Phone 72-5667 (CN). Dr. and Mrs. Howard Hannaford's permanent address is Apt. 9, 1722 Cedar Ave., Cincinnati 24, Ohio. (IBC). Mr. and Mrs. Anthony Bollback, 45 Minooka dori, Nara-ku, Kobe. (CMA). Mr. and Mrs. Howard F. Huff's furlough address 99 Claremont Ave., New York 27, N.Y. (IBC). Miss M. C. Baggs, Osaka, Handa machi, Mima Gun, Tokushima Ken (CMS). R. P. Jennings, c/o Florence Payne, 600 Locust, Owensboro, Kentucky (ABF). Miss Diora Spear to: Mrs. James Landon Williams, #209 Area "B", Begun Kazokutaku, Ashiya, Onga Gun, Fukuoka Ken, (UCMS-IBC). The Rev. and Mrs. Harold Aasland, 142, 4-chome, Denenchofu, Ota-ku, Tokyo; The Rev. and Mrs. John Bowman, c/o Toshi Matsuda, 1529 Yoshihama, Yugawara Machi, Kanagawa ken; Miss Grace Nelson, 377 Sumiyoshi cho, Kamikanuki, Numazu, Shizuoka ken; The Rev. and Mrs. H. Eimon, 35 Komagome, Hayashi cho, Bunkyo ku, Tokyo; Miss Evelyn Tuff, 183 Otowa cho, Shizuoka City, Shizuoka ken; The Rev. and Mrs. G. Gilbertson, 78 2-chome, Torisu cho, Minami ku, Nagoya; The Rev. and Mrs. S. Klemerud, 1-356 Nagori Cho, Hamamatsu shi, Shizuoka ken; The Rev. and Mrs. P. Luttio, 84,6 Aza Horisaki, Handa City, Aichi ken; The Rev. and Mrs. M. Sorenson, 10 Nishikata machi, Bunkyo ku, Tokyo; The Rev. and Mrs. K. Stenberg, 20-2 chome, Tokiwadai, Itabashi ku, Tokyo; The Rev. and Mrs. Elinar

Unseth, 77 Kamiashiarai cho, Shizuoka shi, Shizuoka ken (all of ELC) Pastor Robert Cunningham to 628-7 chome, Ujina Machi, Hiroshima shi; Pastor Wilbert Ericson to 477 Nishi Miyo cho, Mihara Shiara shi, Hiroshima ken; both of (ALM).

The Rev. and Mrs. C. H. Powles (MSCC) to 14/3 Yama Waki cho, Showa ku, Nagoya. The Rev. and Mrs. Bruce Mutch, Kamikyo Ku, Tera Machi dori, Maruta Machi agaru (MSCC). Miss Ruth Bean (M) Kushiro shi, Tsurugadai 13, Hokkaido; Joe and Emma Richards, 3225 6-chome, Itabashi-cho, Itabashi-ku, Tokyo; Mr. Homer J. Kreps (CBFMS) to 261 3-chome, Itabashi, Itabashi-ku, Tokyo; James Weber (CBFMS) to Yuzawa shi, Akita ken; Bennie G. Benson (CBFMS) to 5359 Sanno-cho, Yonezawa, Yamagata. Miss Dorothy Bond, 4365 Hiraide-machi, Utsunomiya-shi, Tochigi-ken; Mr. and Mrs. Clarence Young, 7 of 26 Denenchofu, 1-chome, Ota-ku, Tokyo; Miss Doris Hume, 1012 Ome, Ome-shi, Tokyo; Miss Arlene Friesen, 29 Shimo-cho, Mitsuzawa, Kanagawa-ku, Yohohama; Miss August Colston, 4365 Hiraide-machi, Utsunomiya-shi, Tochigi-ken; Mr. and Mrs. Arthur Moe, 341 Harakomiya, Akita-machi, Nishitama-gun, Tokyo; Mr. and Mrs. Conrad Miller, Okochi Kyoku Nai, Marutaki, Minobu-cho, Minamikoma-gun, Yamanashi-ken; Mr. and Mrs. Roland Friesen, 29 Shimo, Mitsuzawa, Kanagawa-ku Yohohama; Mr. and Mrs. Robert Reese, 560 Kamhoya, Hoya-machi, Kitatama-gun, Tokyo; Miss Dorothy Peters, 1012 Ome, Ome-shi, Tokyo; Mr. and Mrs. Clarence Swanson, 1218 Imajukucho, Tsurugmine, Hodogaya-ku, Yohohama; Mr. and Mrs. Frank Placzek, 739 Kusabana, Akita-machi, Nishitama-gun, Tokyo; Mr. and Mrs. Johnny Siebert, 253 Ikusabata, Ome-shi, Tokyo, all of (FEGC). Jack Sager to 160 Ohori Machi, Fukuoka; E. A. Hamlin 171 Amanuma, 1 chome, Suginami-ku, Tokyo; P. W. Nelson to Showa machi, Chiba Ken c/o Japan Missionary College, all of (SDA).

Return From Furlough

The Rev. and Mrs. Doyle Shepherd (CN). Mrs. A. V. Harbin (MC-IBC), The Rev. and Mrs. C. S. Gillett in mid-September (AB-IBC). Miss Jenny Airo (LEAF). Southern Presbyterian missionaries returning from furlough late summer are: Mr. and Mrs. John H. Brady; The Rev. and Mrs. W. P. Boyle; The Rev. and Mrs. Lyle W. Peterson; The Rev. Irvine G. Mitchell; Miss Ruth Buckland; Miss Mary Haraughty; Miss Coline Gunn; Miss Elizabeth McNell and Miss Catherine Fultz.

Mr. and Mrs. Charles Eagle (TEAM); Mrs. David Martin (TEAM); Miss Mary Limbert (SBC); Miss Annie Hoover (SBC); Miss Lucy Belle Stokes (SBC); Dr. Tokiwa Tomita (SBC); Miss Anne P. Krauss (IBPFM); Miss Anne Wigglesworth (IBPFM); Miss M. O. Goldsmith (CMS); Miss Alberta Tarr (MC-IBC); Miss Dorothy Lawson (PN-BC); Miss Gertrud Kuecklich (EUB-IBC); Mr. and Mrs. Ernst Lang (EUB-IBC); Mr. and Mrs. George Theuer (EUB-IBC); Miss Elizabeth Clarke and Miss Lounetta Lorah (MC-IBC) Miss Florence Walvoord (RCA-IBC); Miss Ethel Bost (MC-IBC); and Miss Dorothy Croskrey (MC-IBC); Pastor Warren Hilliard (SDA).

New Arrivals

Mr. and Mrs. Clyde Bradburn (JAM) ; Mr. and Mrs. Lloyd Tish (JAM) ; Miss Alice Foreman (CBFMS) ; Pastor and Mrs. David Lindberg (ALM) ; The Rev. and Mrs. Bruce Mutch (MSCC) ; Mr. and Mrs. Alvin Van Schooten (CMA) ; Miss Beth Parrott (MC-IBC) ; Miss Cornelia Dick (PS) ; Miss Agnes Godert (PS) ; The Rev. and Mrs. A. Karen (LEAF) ; The Rev. and Mrs. David B. Van Dyck (PN-IBC) ; The Rev. and Mrs. Paul R. Winn (PN-IBC) ; Pastor and Mrs. Watts (SDA) ; The Rev. and Mrs. Robt. Northup (PN-IBC) ; The Rev. and Mrs. Javan Corl (EUB-IBC) ; Lucy Marie Dail (MC-IBC) ; Anna May Givens (MC-IBC) ; Lulu Marie McLain (MC-IBC) ; Martha Emma Meek (MC-IBC) ; Margaret G. Morris (MC-IBC) ; Miss Fenita Harmelink (RCA-IBC) ; Miss E. M. Cosens (UCC-IBC) ; The Rev. and Mrs. E. Walter Ridley (UCC-IBC) ; Mr. and Mrs. Paul L. Baumgartner (E&R-IBC) ; Miss Yasuko Kusunoki (E&R-IBC) ; Miss Elizabeth L. Niehaus (E&R-IBC) ; Miss Addie K. Chamberlain (MC-IBC) ; The Rev. and Mrs. Dewey Mercer (SBC) :

Engagements

Miss Augusta Thiessen to Bill Baum on June 1, 1955.

Deaths

Dr. Charles A. Logan (PS) died at his home in Nashville, Tennessee, June 30, 1955. He was a missionary in Tokushima on the island of Shikoku.

Mrs. John Wallace Moore (PS) died June 13, 1955. She and her husband worked in Kochi and Takamatsu.

Mr. C. K. Cumming (PS) died on July 12, 1955 at Davidson, North Carolina. Mrs. Cumming, as Miss Ona Patterson, was the second principal of Kinjo Girls' School in Nagoya. She and Dr. Cumming were married in Japan and served in Nagoya and Toyohashi.

Miss Ruth Isabelle Seabury died of a sudden heart attack in Muskegon, Michigan on July 30, 1955.

The baby boy born to the Rev. and Mrs. James L. Driskill (PN-IBC) in Baltimore, Maryland, on May 16th, 1955, did not live.

The Rev. W. H. Gale (MSCC), who first came to Japan in 1913, died in Vancouver. Mr. Gale's period of service in Japan (NSKK) was at Matsumoto, Nagoya, and Himeji.

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